



"WE HAD NOT FOLLOWED CONNINGLY DEvised FABLES; WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. I.

BOSTON, SATURDAY, MARCH 18, 1848.

No. 7. WHOLE No. 339.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 5, MILK-STREET, BOSTON.

BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies. \$10 for Thirteen copies.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their post-office address, should be distinctly given when money is forwarded.

Thoughts of a Little Child.

[It is said that the idea in the following lines was actually expressed by a little boy of five years old. They are taken from the *Western Evangelist*, but we know not the writer's name.]

O! I long to lie, dear mother,
On the cool and fragrant grass,
With thought that the sky above my head,
And the shadowing clouds that pass.

And I want the bright, bright sunshine
All around about my bed,
I will close my eyes, and God will think
Your little boy is dead.

Then Christ will send an angel
To take me up to Him;
He will bear me, slow and steadily,
Far through the ether dim.

He will gently, gently lay me
Close to the Saviour's side,
And when I'm sure that we're in heaven,
My eyes I'll open wide.

And I'll look among the angels
That stand about the throne,
Till I find my sister Mary,
For I know she must be one.

And when I find her, mother,
We will go away alone,
I will tell her how we've mourned
All the while she has been gone!

O! I shall be delighted
To hear her speak to me,
Though I know she'll not return to us—
To ask her would be vain!

So I'll put my arms around her,
And look into her eyes,
And remember all I said to her,
And all her sweet replies.

And then I'll ask the angel
To take me back to you—
He'll bear me, slow and steadily,
Down through the ether blue.

And you'll only think, dear mother,
I have been out at play,
And have gone to sleep, beneath a tree,
This sultry summer day.

Apocalyptic Sketches. No. III.

BY REV. JOHN CUMMING, D.D.

THE OPENING OF THE SEVEN SEALS.

"A throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass as it were: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast was like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when these beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. 4:3-11.

John sees "a door" in the walls of heaven, and through that door he beholds, and in this chapter describes, its interior glory. He learns there in that vast panorama the dawning scenes of centuries to come. First, however, he unveils the heavenly state just as he sees it. Foremost in the scene he beholds the Son of God, arrayed and radiant with his evangelical glory; the sardine, or color of flesh, indicating his humanity as the visible shrine of Deity, and the rainbow, that thing woven out of sunbeams and raindrops—smiles and tears, he sees as the emblem of a covenant in all things ordered and sure; the predominating green, the color that prevails in creation, because softest and most suitable to the eye, indicates the softening influence of the humanity of Jesus on the rays of the otherwise inapproachable glory that shone through it. This, in fact, is the character of heaven. The crown of Jesus is visible in the subduing light of His cross—His very throne of glory lies in the light of Calvary, and Paradise regained wears still in heaven the aspect of Gethsemane. Four living creatures, (*qwa*) improperly translated beasts, (which last is the proper rendering of *thpwa*, a word that occurs in subsequent parts of this book,) and four

and-twenty elders are revealed to John in the celestial scene.

The four living creatures, it is probable, refer to the Jewish church, and are meant to personate it, as seems to be indicated by their respective Jewish characteristics. The twelve tribes were arranged in their marching into four divisions, and each division had its appropriate symbol. Judah and his two tribes had the symbol of a lion; Reuben and his two, that of a man; Ephraim and his two, that of a bull; Dan and his two, that of an eagle. The four-and-twenty elders very probably represent the Gentile church, being in no respect signalized by Levitical symbols. At all events, the two parties, the living creatures and the elders, are of the Redeemed church, as is obvious from their anthem, chap. 5:8, 9—"And when he had taken the book the four living creatures and four-and-twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints," or holy ones, i. e. of themselves, "and they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." These worshipping ones, evidently a company of redeemed men, are also represented as casting their crowns before the throne. This is evidence, by an expressive action, of their conscious obligation to Him that loved them. They see on each crown the image of the Lamb, and the superscription of His name, and each gem seems to them radiant with his lustre, and this gives emphasis to every feeling, and eloquence to every song. The sins of the lost will never be over-punished, and the mercies of the saved will never be over-acknowledged. The former will never cease to blame themselves. The latter will never cease to praise the Lord. The "Seven Spirits" referred to in verse 5, and likened to seven lamps of fire, are apocalyptic representations of the Holy Spirit of God. The number seven is employed in Scripture as the numerical representative of perfection. Thus, the seven churches represent the one universal visible church, and in the use of this number there seems to be a usage borne out by corresponding analogies in the material world. All know that seven colors are the component elements of pure light; and seven notes is the range of a musical scale, and thus the sacred symbol may be laid in the nature of things. It may here too be proper to answer the question, why symbols are employed, when abstract and naked ideas might have been set forth. Symbols are the most permanent exponents of thought, as well as universally intelligible, because the great facts and leading phenomena of creation are the same in all countries and in all ages, and convey at the same time most vividly, as well as most intelligibly, universally, and permanently, the truths of which they are the vehicles; but, in fact, there was a necessity, as far as we can see, for the use of symbols in such a book. If utterly unintelligible, they would have been useless either as prefigurations of truth, or evidences by comparison of its fulfillment, and if too obvious, they would have interfered with the responsibility of man, and the freedom of the movements of the world. They are perfect, just as the Holy Spirit has given them.

The inspired seer then gives his vision of the book with seven seals, in chap. 5:1-7. "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and of the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne."

This chapter opens with an account of the mysterious book, which contained things to come, that is, things subsequent to the date of the apocalyptic vision. The explanation of its being written within and without is found in a reference to the structure of the ancient book or volume. It was a skin of parchment, with a roller at each end. The reader having read the writing on the skin in the part between the two rollers, unwound a portion from the left hand roller, and after reading it, wound it on the right, and when the whole of one side had thus been perused in successive portions, he turned toward himself the opposite ends of the rollers, and wound and unwound as before, till all the manuscript on the other side had been likewise read. The book seen by the seer and thus constructed, had seven seals attached to it—seals to indicate that they were secret, and also seals to indicate that they were to be broken or opened. Each seal was the compendium of a distinct prophecy of events and circumstances to evolve. The first six seals contain the history of the temporal glory and decline of Rome Pagan, the most illustrious empire of the ancient earth. The first six trumpets which are comprehended in the seventh seal contain the desolation of Rome Christian by the Goths, the Saracens, and the Turks. The first six vials, which are comprehended in the seventh trumpet, embody the events that occurred subsequent to the breaking forth of the great European revolution in 1793. Thus the twenty-one apocalyptic symbols, the seven seals, the seven trumpets, and the seven vials, represent in succession the progress of the church along the obstructions of time, her vicissitudes of experience, her trials, her cruel mockings, her perils, and her final triumph and permanent prosperity. John says, v. 4—"I wept much, because no man was found worthy to open and to read the book." The sacred seer thus showed an earnest and anxious desire to understand unfulfilled prophecy, and thereby to learn things that were to come. Such desire was not sinful, nay, within the proper limits it was as dutiful as it was blessed. If no symbol had been exhibited significant of events to come, he would have had no right to inquire, "for secret things belong unto the Lord." But as a symbol was shown, it was the instinct of nature and the evidence of grace to seek reverently and humbly after its significance, for "things revealed belong to us and to our children;" but we are not left to conjecture on the nature of this curiosity, for one of the elders showed it was lawful when he said unto him, "Weep not, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof;" and on John looking up, "He saw in the midst of the throne a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right

hand of him that sat on the throne." Thus, Jesus of Nazareth, the Saviour of sinners, in the exercise of his prophetic office, represented by seven eyes, the great symbol of omniscience, and by the seven horns, the symbol of omnipotent power, and in virtue of His perfect atonement as "the Lamb slain," broke the seals, and opened the book, and unveiled for us its wonderful contents. He is now as ever the Lion of the tribe of Judah, that is strength and royalty, power and jurisdiction combined. He is now also as ever the root of all being, the fountain of all life. He is seated on the throne; but even the lustre of that throne cannot conceal the lowliness and loveliness of the most interesting spectacle in glory, the Lamb slain. The word *exagynon* here rendered "as it had been slain," means literally killed in sacrifice, and as if just newly so killed, and conveys beyond the power of English to express the continual freshness and applicability of the atoning and expiatory efficacy of the blood of Christ, and teaches us the precious truth that there is the same virtue in the atonement this very moment, as there was when that atonement was first made. Years do not waste its virtue, and the successive millions that draw from it do not exhaust its fulness. When the Lamb had thus taken the book, and stood ready to open it, the four living creatures and the four-and-twenty elders, being designed to represent the first-fruits and precursors of the redeemed in glory, sung a new song, with harps and golden vials full of incense, which are the prayers of, literally, the holy ones; and they sang a new song, (v. 9) saying, "Thou art worthy to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." And the angels also took up the flying strains, and according to their experience and nature, sang, ten thousand times ten thousand, and thousands of thousands being their number, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; and every creature in heaven, and on the earth, and under the earth, and such as are in the sea, added, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, even unto the Lamb forever and ever." There was displayed on this august occasion, on Christ's part, a new manifestation of his character, a new evolution of his glory; and they that beheld it, in order to express the all but inexpressible feeling stirred within them by that new and glorious spectacle, sung a new song—its theme, atoning blood—its key-note, redeeming love—its harmony, the sustained and blended voices of adoring spirits—and the choir that sang it, the redeemed tenantry of heaven and earth, the angels of the sky, and the grateful inmates of the ocean and the air. Thus it is now, and thus it will be forever. The songs of psalmists praise him—the harps of prophets praise him—the records of evangelists and the eloquence of apostles praise him—the seals, the trumpets, and the vials praise him—the goodly fellowship of the prophets praise him—the noble army of martyrs praise him—the past, the present, and the future praise him—all things bear the impress of His love, exhibit the evidence and the influence of his wisdom and the inspiration of His power, and become the organs of the ceaseless manifestation of His glory.

Chap. 6 begins with the opening of the first seal. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures, saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him, and he

hand of him that sat on the throne." Thus, Jesus of Nazareth, the Saviour of sinners, in the exercise of his prophetic office, represented by seven eyes, the great symbol of omniscience, and by the seven horns, the symbol of omnipotent power, and in virtue of His perfect atonement as "the Lamb slain," broke the seals, and opened the book, and unveiled for us its wonderful contents. He is now as ever the Lion of the tribe of Judah, that is strength and royalty, power and jurisdiction combined. He is now also as ever the root of all being, the fountain of all life. He is seated on the throne; but even the lustre of that throne cannot conceal the lowliness and loveliness of the most interesting spectacle in glory, the Lamb slain. The word *exagynon* here rendered "as it had been slain," means literally killed in sacrifice, and as if just newly so killed, and conveys beyond the power of English to express the continual freshness and applicability of the atoning and expiatory efficacy of the blood of Christ, and teaches us the precious truth that there is the same virtue in the atonement this very moment, as there was when that atonement was first made. Years do not waste its virtue, and the successive millions that draw from it do not exhaust its fulness. When the Lamb had thus taken the book, and stood ready to open it, the four living creatures and the four-and-twenty elders, being designed to represent the first-fruits and precursors of the redeemed in glory, sung a new song, with harps and golden vials full of incense, which are the prayers of, literally, the holy ones; and they sang a new song, (v. 9) saying, "Thou art worthy to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." And the angels also took up the flying strains, and according to their experience and nature, sang, ten thousand times ten thousand, and thousands of thousands being their number, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; and every creature in heaven, and on the earth, and under the earth, and such as are in the sea, added, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, even unto the Lamb forever and ever." There was displayed on this august occasion, on Christ's part, a new manifestation of his character, a new evolution of his glory; and they that beheld it, in order to express the all but inexpressible feeling stirred within them by that new and glorious spectacle, sung a new song—its theme, atoning blood—its key-note, redeeming love—its harmony, the sustained and blended voices of adoring spirits—and the choir that sang it, the redeemed tenantry of heaven and earth, the angels of the sky, and the grateful inmates of the ocean and the air. Thus it is now, and thus it will be forever. The songs of psalmists praise him—the harps of prophets praise him—the records of evangelists and the eloquence of apostles praise him—the seals, the trumpets, and the vials praise him—the goodly fellowship of the prophets praise him—the noble army of martyrs praise him—the past, the present, and the future praise him—all things bear the impress of His love, exhibit the evidence and the influence of his wisdom and the inspiration of His power, and become the organs of the ceaseless manifestation of His glory.

Chap. 6 begins with the opening of the first seal. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures, saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him, and he

went forth conquering and to conquer." The first four seals have one great characteristic in common, viz. the symbol of a horse. This must indicate something which they share in common. Is there any clue to the solution of this symbol suggested by its historical, or national, or local import? There is. Almost every nation has some emblem as its national exponent and characteristic. Thus the thistle is the symbol of Scotland; the rose, of England; and the shamrock, of Ireland. These are the national hieroglyphs. Were any one to write an apocalyptic history of Ireland, for instance, during the last twelve months, he would probably write, that the shamrock lost much of its verdure, and ultimately withered and died in the autumn of 1846, but that it recovered all its pristine beauty in the course of 1847; and no one acquainted with the literal historical facts would be likely to mistake the meaning of such an allusion. Now the horse was as strictly the national emblem of Rome as the thistle is of Scotland, the rose, of England, or the lily of France, or the shamrock of Ireland. Medals are still in existence with alto-relievo figures of the horse, and the word ROMA inscribed below. The Romans also called themselves *Gens Mavortia*, that is, the people of Mars, and the horse, in their mythology, was sacred to Mars. Thus, therefore, there can be little doubt, that the first four seals refer to and represent the Roman empire in its pagan state. The colors of the horses point out its successive stages of prosperity, suffering, conquest, or decay—the riders on the horses represent the agents employed to bring about its various phases—and the crown, the bow, and the balance represent the class, or family, or nation, to which these agents respectively belonged. By adhering to these very natural explanations, we shall be able to open up much that would be otherwise enigmatical, if not impenetrable.—(To be continued.)

"Principalities and Powers in Heavenly Places."

BY CHARLOTTE ELIZABETH.

EVIL SPIRITS.—THEIR EXISTENCE AND CHARACTER.

The eternal power and godhead of the Most High are, as St. Paul tells us, invisible things, yet clearly seen and to be understood even of the heathen, by those things which he hath made. Rom. 1:20. The order and harmony of creation, the wonderful manner in which all things are upheld, preserved, perpetuated, or re-produced, appeal to the natural reason and conscience of man, bespeaking some mighty, creative, over-ruling hand, directed by a wisdom and knowledge to which no mortal may attain. And this recognition is all but universal. However false, however distorted, however debased by the most wretched folly, superstition, and crime, we find the principle of Deism in some form established throughout the world.

But beyond this, man cannot go; he sees that God is powerful, and if the desperate wickedness of his own heart did not blind it, he must also perceive that God is good; giving us rain and fruitful seasons, filling our hearts with food and gladness, clothing the earth with refreshing verdure; decking it with myriads of glowing flowers; bestowing on the birds their soft and graceful plumage, bright in lovely dyes, and teaching them to breathe forth music from their cheerful throats; causing the moon to walk in brightness, the stars to spangle heaven, and peopling even the little brooks that run among the hills with unnumbered forms of beauty that sport in the pure element. So far, man may recognize God, may love, fear, and praise him.

But beyond this we have no means of penetrating; our bodily organs appear to be the sole medium of communication with what exists.—What we can see, hear, feel, smell, or taste, is matter of observance, affording evidence on which the mind may rely, and from it we may reason or conjecture to any extent, but can know nothing to bring us acquainted with what lies beyond the range of our senses.—we need a special revelation from Him who governs all, and this revelation we possess. Between the two covers of a book that a child may grasp, we find all that is needful or profitable for us to know of the nature, attributes, and works of the Almighty, of his power in creation, his love in redemption, his past dealings with the world, and his future purposes respecting it. By the comparatively dim twilight of his works we may feel after, and haply find him, as the all-presiding governor of the world which he has made: in the bright blaze of his word we behold him distinctly; and not only Him, but a

race of intermediate beings, different from ourselves in that they are not burdened with flesh, possessed of faculties and powers that give them a vast advantage over us, and deeply interested and busily employed about us, who are naturally wholly regardless of them, even when not wholly ignorant concerning them.

Of these mysterious beings we know the number is immensely great; and that they are divided into two classes: the "elect angels," or "holy angels," who are God's obedient ministers, and do his pleasure; and "the angels which kept not their first estate, but left their own habitation," (Jude 6,) who are rebels against God, and implacable enemies to man. These last are marshalled under one superior chief, who directs their operations, and maintains, with their assistance, a kingdom upon earth, directly opposed to the government of Christ the rightful King. To support, by every possible means, to extend, and to strengthen, this usurped dominion, to seduce all whom he can, to terrify others, and to thwart, harass, and distress every child of God while sojourning here, is the object of the adversary. His very name, Satan, expresses it; and the superior power which as a spirit he possesses, becomes effectual in carrying out his most malevolent designs, whenever the omnipotence of God does not interpose to restrain it.

But assertion, on a subject of such tremendous moment to every individual of the human race, will not suffice: we must have proof—such proof as God alone can afford us means of obtaining: and which, where it exists, he must also enable us to perceive, for the policy of Satan is wholly opposed to the inquiry.—There is nothing he dreads so much as our being "not ignorant of his devices," because he knows that where it is revealed to us, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." Eph. 6:12. In the preceding verse we are also told of a sure defence, and exhorted to "put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." And despite the express declarations of God's word, despite its reiterated warnings, despite even our own sore personal experience of his craft and subtlety, we are prone to overlook not only such testimony to his continual activity and abundant means of warring against us, but the very fact of his existence, so far as it concerns the daily experience, collectively and individually, of the church of Christ.

Strange as this may sound, it is undeniable: we cannot marvel that where Satan, "the god of this world, hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," (2 Cor. 4:4,) he should have taken care also to blind them to his own devices; that he should have stealthily thrown the bandage across their eyes from behind, so that they know not the hand which performed the operation, not even that such operation is performed; but it is wonderful that he can prevail upon Christian people to banish his name, as they generally do, from their daily converse, and Christian pastors to make only, now and then, a slight incidental reference to it in the pulpit; and in these days, too, while in every department of our households, in every street of our cities, in church and State, in cottage and palace, at home and abroad, he is incessantly manifesting his hateful presence, perplexing, seducing, embroiling, dismaying, uprooting, and disorganizing, till the whole framework of society is loosened, and ready, upon the first shock, to crumble about us.

It cannot be unseasonable, at any period, far less at this juncture, to draw the attention of Christians to a point which God has seen fit to represent as of the most stirring, vital importance to them. The warning needs to be often sounded, "Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5:8. But in treating of a matter so exceedingly solemn and awful, care must be taken not to run into the opposite danger of saying too much. We must "not go beyond the word of the Lord to speak more or less." Great mischief has been done, and by great men too, by indulging imagination, and building unreal fables on the solid foundation of the revealed fact. Scripture alone must speak, in declaring the existence, personality, characters, offices, and positive actings, of those spiritual creatures, which constantly surround us, beginning with Satan and his angels. May He, who by death destroyed him that had the power of death; He, the seed of the woman, who came to bruise

the serpent's head; He, who led captivity captive, and who will bruise Satan under our feet shortly: may He, even the Lord Jesus Christ, bless this humble attempt, preserving both the writer and the reader from all presumptuous sin!

Before proceeding to examine the truth concerning Satan, we must notice the false impressions current, both as to his person and employment. We are taught from the nursery to regard him as a hideous, disgusting, and almost ludicrously contemptible object. A black, misshapen, half-human body, with limbs and other appendages belonging to various classes of animals, an excessively frightful, grinning face; and, in short, a preposterous compound of all that is ugly and incongruous, supply the general idea of the "prince of this world." This fabulous image bears the marks of his own creation, for it is calculated to throw us off our guard by masking his real importance, so that we grow up ashamed of having once been frightened by these pictures of the devil, and count it a mark of matured reason to laugh at the hobgoblin of our childhood. His name, too, is linked with mean and ridiculous associations; it is denounced as a vulgarism, and when plainly uttered in conversation with reference to his works, a smile of levity, if not a grave reproof, usually awaits the offender. A variety of nicknames have been applied to him, the substitution of which for his Scriptural title is considered as showing greater respect for the auditors, and greater refinement in the speaker; and he has been so identified with the most flippant, most trifling or profane forms of speech, even among polished gentlemen, that one of the hardest tasks the awakened Christian has to encounter, is to disconnect the name of the devil from such associations, and to dissuade others so offending.

As regards his works, a still more dangerous mistake seems to prevail: he is looked on by the professing world in general as a little more than a chimerical personage; one who, when our Lord was on earth, proved busy, and troublesome to him, but who is mostly in hell, tormenting such as he has got into his power, and rarely, if ever, interfering with the course of this world. Sometimes the most petty annoyances and vexatious little mistakes are referred to his mischievous arrangements, but more through momentary petulance than any sober conviction; at other times he is represented as presiding where very extensive injury is done, perhaps directing the campaigns of a Napoleon, or baffling some schemes of universal philanthropy. But to regard him as systematically busying himself in the concerns of individuals, more particularly as influencing, by his artful suggestion, their words and deeds, is looked on as most childishly superstitious. Nay, even among spiritual persons there is a lurking unbelief on this subject, which gives the enemy many an advantage over them. They are loth to believe that when engaged in promoting a good work, Satan is at their right hand resisting them; that, by his whispered suggestions, their humility is often depressed into cowardice, their zeal quickened to rashness, their confidence urged on to presumption, and their prudence chilled with unbelief. In whatsoever quality the Lord has enabled them to excel, that very excellence Satan will weave a snare for their feet; and the snare once laid, he has abundant agencies at work to draw or drive them into it. Theoretically, perhaps, this is not denied; but point out a living instance of such delusion, and you are presently reproved, or frowned into silence.

The following direct testimonies from the Scriptures to the existence and character of evil spirits, of whom one distinct chief or leader controls a number of subordinate devils, will establish our first point:—

"And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:9.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

"But some of them said, He casteth out devils through Beelzebub the chief of the devils." Luke 11:15.

"If Satan be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub." v. 18.

"Thou believest that there is one God; thou doest well; the devils also believe and tremble." Jam. 2:19.

"He said unto him, come out of the man, thou unclean spirit; and he asked him, What is thy name? And he answered, saying, My name is Legion; for we are many." Mark 5:8, 9.

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. 25:41.

"God spared not the angels that sinned, but cast them down to hell." 1 Pet. 2:4.

These form but a small portion of the inspired declarations which might be adduced under this head, yet they suffice to place the fact beyond a cavil, and our next step is to ascertain the extent of power possessed by Satan; and the habitual employment of the infernal hosts.

My Saviour.

BY JOHN EAST, M. A.

MESSIAH.

MY SAVIOUR is the MESSIAH, whom Daniel foretold, as "the Prince," who should "be cut off, but not for himself," "to finish the transgression, and make an end of sins, and make reconciliation for iniquity." (Dan. 9:24-26.)

To accomplish these great purposes, it was necessary that my Saviour should be at once a Priest and a sacrifice, and in his sacerdotal character be "anointed" with an unction, corresponding with his exalted nature and his unequalled undertaking. That unction was the Holy Ghost, and it qualified him in his priestly office to "offer himself without spot to God" (Heb. 9:14); for it was "through the Eternal Spirit" that he thus presented himself unto God, by his conscience-purging blood. As the anointed prophet and teacher of his people, whose work and whose word were to be the source of instruction and comfort to them, under all the varied wants of their ignorance and their sorrows, he was the object of constant expectation. "I know," said the woman of Samaria to him, before he fully revealed himself to her penitent and opening mind,— "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." (John 4:25.)

In his regal office, also, my Saviour was anointed with the divine unction, which authorized and enabled him to assume the reins of universal empire. "Thus was Christ anointed with the oil of gladness above his fellows;" i. e. above those who possessed with him a fellowship, or similarity of office, as types of himself. Aaron was anointed High Priest; Saul was anointed king; Elisha was anointed prophet; Melchisedec, king and priest; Moses, priest and prophet; David, king and prophet; yet none was ever anointed to the union and comprehension of all these offices together, but the CHRIST of God.

All that my Saviour has and is, he has and is for me. That "oil of gladness," which so richly flows over him, that "all his garments," and even the very skirts of them, "smell of myrrh, aloes, and cassia," descends upon me, and communicates its healing and sanctifying virtue to my soul, when my timid faith only ventures to touch the hem of his vesture. Whatever was touched by the anointed priest, became consecrated to the service of the sanctuary; and one drop of the precious anointing oil would perfume all it fell upon. Has not my Saviour touched my soul? Has he not secretly drawn me to touch him in humble faith? Have I not felt a sweetly-constraining energy emanate from him to my whole nature? Am not I, and all I have, thereby consecrated to my Redeemer's service? I observe it recorded of the members of the earliest New Testament church, when acting under that rich unction of the Holy One which taught them all things, that "not any of them said that aught of the things which he possessed was his own." Thus may I feel and act; so that men, perceiving the fragrance of holiness around me, while I am myself scarcely conscious of it, may "take knowledge of me that I have been with Jesus," and seek for themselves the same anointing of God. To him alone apostolical and sainted men were accustomed to ascribe the origin and glory of their devoted lives. "Now, he which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." (2 Cor. 1:21, 22.)

The Turning Point.

Many within the last few years have been astonished at the surprising change which has been wrought in the public mind respecting the nature of events which were to transpire at the end of this age, or world. Till within a few years, the visible coming of Christ to judge the quick and dead, the resurrection of the bodies

of those who sleep in the dust of the earth, and the literal burning of the world—the melting of this globe by fervent heat, were never questioned by the orthodox professors in the New England churches. And any denial of either of those cardinal articles, by the members of those churches, would have subjected such to the disciplinary acts of their respective churches; and a denial on the part of any in the ministry would have subjected such to an ecclesiastical trial. But how is it now? Any view on either of those questions may be held by the ministry or laity in most of the New England churches without subjecting their opinions to the least scrutiny by those with whom they are connected, unless they happen to believe they are immediately to be literally realized. Such a belief is regarded as most heterodoxical, and worthy of universal denunciation!

It is a well-known fact that some of the leading religious journals, in several of the most prominent denominations, have given countenance to principles of prophetic interpretations which entirely subvert those great truths which the church had for so long a time regarded as the fundamental doctrines of Christianity; and have expressed their confidence as being "staggered" and "greatly shaken" in those principles which they had heretofore regarded as "settled beyond a doubt." And yet no note of alarm is sounded in any quarter by any of the patrons of those papers, as there would have been were a departure from old established principles considered by the respective churches as a serious or alarming evil.

Again: we find the professors in some of our theological institutions have made alarming departures from the old landmarks of Scriptural exegesis; and yet no fears of the result are expressed by those from whom we should expect the first warning against innovation. And yet the young aspirants for holy orders, instead of being repelled by such applications of prophecy, are the rather more eager to place themselves under such instructions: nor are they restrained from so doing by any dictates of prudence on the part of their religious advisers.

A few years since, no questions were more frequently presented from the pulpits of the evangelical churches of our land, than were those which were intimately connected with the closing events of this world's history: now, those questions are seldom alluded to in those pulpits. The people have ceased to demand truths of that nature; and instead of watching these truths with the same jealous eye with which in former times they were wont to guard the faith of their fathers, they are beginning to discountenance the allusion to those topics lest the doctrine of the Advent shall tingle their ears. Travel which way you will, by railroad, steamboat, or the stage-coach, and introduce these topics in conversation with clergymen of any denomination with whom we meet, and in nine cases out of ten they are averse to discussing them, or contend for a spiritual interpretation of the prophecies which relate to those events.

In view of these facts, which are known and read by all men, we are led to enquire the cause of such a mighty revolution in the opinions of the church. And on our investigation of the cause, we find it the unavoidable result of an opposition to the doctrine of the immediate Advent. According to the prophetic periods as interpreted by all the standard Protestant commentators of the English and American churches, we are now in that circle of time that the prophecies to which reference has been made may be expected to be fulfilled; and unless they are to be spiritually and *ethereally* understood, they may now be expected to be *literally* fulfilled. If the dead bodies of the departed saints are to come up in the resurrection, it will follow that Christ will literally and personally come to judge the quick and the dead; and also that the globe will be literally melted with fervent heat. And if either of these events are literal in their nature, each of the others will follow as literal also. The nature of the event is therefore the *turning point* which will decide the whole question of the Advent.

That these events will be literally realized is in accordance with the letter of the Scriptures, and the unanimous voice of the church for eighteen hundred years. The *prima facie* evidence is, therefore, in our favor; so that the whole burden of proof that they are not literal, rests with our opponents.—*Ed. Ad. Her.*

Duty in View of the Day of the Lord.

Joel 2:1, 12-18, 27, 32—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land

tremble; for the day of the Lord cometh, for it is nigh at hand. Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people. And ye shall know that I am in the midst of Israel, and that I am the Lord your God and none else; and my people shall never be ashamed. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Thus the Lord calls upon his ministers, and upon his children, in view of the coming of the Lord: and how are his admonitions regarded? Do the priests, the ministers of the Lord, thus weep between the porch and the altar, and cry to the Lord to spare his people? or are some, on the contrary, ridiculing the idea of expecting the Lord immediately to appear? Although the Lord has said, Joel 2:30, 31, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come," and those signs have been seen, yet they know it not. And instead of using their exertions to call the attention of their fellow men to the indications the Lord has thus hung out in the heavens, their efforts are too often to persuade those who stand on the verge of the judgment that all is well, and that nothing betokens the approach of the day of the Lord. They heed not the injunction of the apostle, "Forsake not the assembling of yourselves together, but exhort one another daily, and so much the more as ye see the day approaching."—*Ed. Ad. Her.*

Prayer.

The following beautiful simile, taken from a sermon of JEREMY TAYLOR, has been admired for more than a hundred and fifty years, and will continue to be admired as long as a taste for fine writing prevails:—

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our care, and the calm of our tempest. He who prays to God with an angry or troubled spirit, is like the man who retires into the midst of a battle for meditation, or sets up his closet in the out-quarters of an army. Anger is a perfect alienation of the mind from prayer; it is directly opposed to that disposition which presents our prayers in a right line to God. For so have I seen a lark, rising from its bed of grass, and soaring upwards, singing as it rises, and hoping to get to heaven, and climbing above the clouds; but the poor bird was driven back by the loud sighing of an eastern wind, and his motion made irregular and inconsistent, descending more at every breath of the tempest than it could recover by the vibration and frequent weighing of its wings, till the little creature was found to sit down and pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as though it had learned music and motion from an angel, as he passed through the air about his ministries below. So it is when a storm rises in the spirit and overrules the good man; his prayer is broken, and his thoughts troubled; his words go upward, toward a cloud, and his thoughts call them back again, and make them without intention. The good man sighs for his infirmity, but he must be content to lose the prayer, and he must recover it when his anger is removed, and his spirit is becalmed and made even as the brow of Jesus, and smooth like the heart of God; then it ascends and dwells

with God, until it returns laden with the blessing and dew of heaven.

Music of the Spheres.

A writer in the *New York Journal of Commerce* gives the following account of the circumstances which attended the fall of an aerolite, in Germany, in 1846:—

On Friday, Dec. 25, at about 2 P.M., a noise was heard in the environs of Mindethal (Germany), in a circumference of at least 18 leagues in diameter, resembling in the first instance a distant cannonade. After twenty almost uniform discharges, this noise changed to a rumbling, the sound of which strikingly resembled those of a kettle-drum tuned in F, and ended with sounds like those of distant trumpets. The whole phenomenon lasted about three minutes, and was heard in the same manner throughout the entire district. Every auditor imagined that he heard the noise over his own head, but nothing was seen explanatory of the phenomenon. In the village of Schoenenberg, however, west of Mindethal several persons discovered above the houses a black ball rapidly descending, and a man saw this fall into a garden. The news of the event soon spread abroad, and all the inhabitants soon abandoned their firesides and family festivities, ran to the spot pointed out. They found an opening in the earth which emitted a sulphurous vapor. On digging with great zeal, a stone was discovered two feet below the surface, in the form of an irregular truncated pyramid, with four narrow lateral surfaces, and a fifth somewhat wider. The base is smooth enough. The summit is prismatic, and the corners are rounded. It weighs almost eight kilograms. Its dimensions are eight inches in height, seven in breadth, and three in thickness. The fracture is greyish-white, spotted with white, and several crystallized metallic fragments were noticed upon its surface, especially some octahedral crystals of iron, which attracted the magnet.

The above is the account given of the phenomena to the editor of the Augsburg "Gazette." A body of similar composition is described by M. Arago, in a communication to the Academy of Sciences, that fell in a district in France in 1841, and was heard a great distance; and the sound which followed the last of the several explosions was quite musical. That learned astronomer denominated this extraordinary sound the music of the spheres. A large stone was seen to fall, and was exhumed from the field while yet warm. Fragments of this body were scattered in a path fifteen miles wide and sixty miles long. I have detailed particular accounts of three other aerolites, which have fallen to the earth during the present year.

Fourth Universal Monarchy.

NUMBER XIV.

The first years of the reign of Justinian were occupied in wars with the Goths in Italy, who were conquered by his general, Belisarius, about the year 538. The reign of Justinian was eventful,—forming a new period in the history of the Latin kingdom,—believing, as we do, that the Roman Catholic church is the image to and for the beast; and that it was firmly established within fifty years of this date.—The peculiar features of government and religion will be noticed. Those features only, however, which belong to the *leopard* period will come under view. The reader will notice what peculiarities, and what distinctive features, are transferred from the old Roman dynasty under the *dragon* period. The *decemregal administration*, under the *leopard* coat, partook of a very great mixture,—part German, and part Roman. What did this administration receive from the Roman dynasty? We have called the two families which administered the Latin government from its origin to its dissolution at the advent of Christ, *Roman*, and *Romano-German*. The name of the first family is undisputed. It administered the Latin government under one period only, from A. C. 751 to A. D. 394. This is the *dragon* period. The name of the second family, *Romano-German*, is equally appropriate. As to the German part of the name, we have already treated. We shall now show the propriety of continuing the Roman name: that it is indeed another people mingling with the former inhabitants, and adopting their laws and their religion; and that it was merely a transfer of the old religious and political institutions to a mixed race.—Such will be seen from the following remarks. We shall notice, first, their laws. Second, their religion. The people paid divine homage

to the laws of the old Roman dynasty; then, to the Romano-German dynasty. 2. The government assumed divine right over the religion of the people. In following out these features, we shall use many of the views and learned extracts of N. Lord, and many other distinguished authors of England. The inhabitants of the empire under the Roman dynasty regarded their rulers with a degree of reverence approaching divine adoration. "The serfs and common people sunk for ages to the most degraded vassalage, revered the monarchs, the various ranks of nobles, and their followers in arms, as a superior race, while poets and historians celebrated their warlike exploits, and philosophers and priests justified their usurpations, and eulogized the wisdom and benignity of their rulers. The population of the Gothic (*German*) kingdoms regarded their monarchs as having derived important rights from the rulers of the ancient empire, symbolized by the heads of the dragon, and as authorized by their example to arrogate whatever powers had been assumed by them, either in relation to their subjects, or in respect to God. They regarded their kings as having acquired with the territory, which they wrenched from the Romans, the right of exercising over it a similar dominion, and acquiesced in their assumption of prerogatives, which had been arrogated by the emperors. Thus they approved of the adoption by them of laws of the empire in respect to ecclesiastical affairs, and justified their usurpation of authority over the church and persecution of dissentients, by the example of the emperors. The church had, from the period of its nationalization, used the imperial edicts in its judicial decisions. The bishops of Gaul followed the Theodosian code; and Burchard, Ivo, and Gratian, introduced into their collections of canons, many enactments and decisions from the code, Novellæ, and digests, and formally united the civil and ecclesiastical law. The principal laws of the Theodosian code that relate to the church, are those that gave it a civil establishment, provided for its revenues, enforced conformity to its faith and worship, invested the bishops with an ecclesiastical and civil jurisdiction, and enjoined the execution of their decrees by civil magistrates."

In this assumed power of the civil governments to dictate laws for the government of the church, the Romano-German family followed the example of the old Roman family. The Catholic hierarchy taught the civil rulers that they were under obligation to enact laws for the support of the national churches. Gregory the Great, in a letter to Ethelbert of England, thus speaks: "The Almighty exalts the good to the government of the nations that he may through them communicate the blessings of Christianity to their subjects, which we learn has taken place in England, over which you were instructed by God to preside, and were instructed with authority, that you might impart the gospel to those under your sway. Guard, therefore, with care, illustrious son, the gift which you have received. Haste to spread the Christian faith among your people. Increase your zeal for their conversion, oppose the worship of idols, overturn the fanes. Raise the manners of your subjects to purity, by exhorting, terrifying, alluring, chastening, and exhibiting a good example, that you may find him a rewarder in heaven, whose name and word you diffuse on earth; for he whose honor you seek and maintain among the nations, will render your name, already distinguished, still more glorious with posterity; for thus formerly the Roman emperor Constantine, so illustrious for piety, recalled the Roman empire from the homage of idols, converted it to the Redeemer, and by that means acquired far higher praise than the ancient princes, and surpassed his predecessors in fame as much as in achievements." "Bellarmine alleges their example to show that princes have the right to legislate over religion, and compel their subjects to conform to the nationalized church." Leo the Great expresses similar views to Leo the Grecian emperor. The pious emperors held the same views. Theodosius the Great commanded all to adopt the faith which the Roman pontiff taught was obligatory. This right was conceded by Bossuet, Petreus de Marca, and the most distinguished writers in the Catholic church. Petreus de Marca thus speaks: "Although to dictate laws in regard to ecclesiastical and spiritual things, does not fall within the limits of the royal prerogative, yet princes are bound to sustain canonical decrees by their laws." "If we admit this in respect to the pagan princes, how much more must we hold that the duty of defending and advancing religion is expressly devolved on Christian monarchs, who are imbued with the true faith,

and advanced by the aids of grace to extraordinary knowledge. He alleges the examples of Theodosius, Marcian, and others, to prove the right and duty of princes to sustain the church, and their example has been appealed to as authority for the usurpations and tyranny of the rulers of the modern kingdoms, by the great body of the writers who have treated of the subject from the day of Gregory the Great to the present time.

The rulers of the Latin power, both under the Roman and Romano-German dynasties, uttered blasphemy against the Almighty. They assumed authority over the rights and laws of God. They usurped supreme rights and lawgivers, making the power of God subordinate to theirs; that it was in their power to rescind his legislation, and exempt their subjects from responsibility to him; and thence that his whole government, which professes to be founded on rights that are peculiar to him, not on their will, is a usurpation. How clearly their assumptions were fraught with that claim of superiority to God, denial of his prerogatives, and accusation of his rule, is apparent from their actually asserting a dominion over his laws and his people in their peculiar relations to him, through the legislation of fifteen hundred years."

J. P. WEETHEE.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MARCH 18, 1843.

The Thousand Years' Reign.

The following is a circular letter, written by JONATHAN KETCHUM, and addressed to the members of the "Steuben Baptist Association," New York. It presents very clearly the views of a large portion of the Christian Church, on the question of the Millennium, with the reasons by which they sustain it. As truth is only elicited by comparing views and arguments,—by showing what are the strongest reasons to sustain an opposing view, with the evidence by which it is disproved,—we have concluded to publish the letter, with occasional notes.

CHRISTIAN BROTHER:—The cause of virtue, or in other words, purely of religion, as contrasted with wickedness, is the general theme of the Bible.—Whenever we open the Sacred Volume, this subject presents itself to the eye, in some of its peculiarly interesting forms—in its principles or its practice—as it relates to its origin, its establishment in the world, or the influence it exerts in moulding the minds and manners of its votaries. But there is no point on which our attention may be fixed with greater interest than the one relating to the glory it is expected to attain in the latter day. To this state of universal peace and prosperity in the kingdom of Messiah, the eye of faith has been directed, during the preceding ages of the world. And as we advance towards this admirable scene, and contemplate it in its near approach, it becomes us to obtain such a knowledge of its character and designs as the volume of inspiration will warrant us to possess. On this subject the Christian world has stood at variance. And while some have maintained that the reign of Christ, in the latter day, will be similar in its character to what it now is, and has been since the commencement of the Christian era, with the exception that it will extend over all the earth, and the riches of God's mercy, be more bountifully shed upon the world,—others have taken the indefensible position, that it will be strictly a literal reign. That Christ in person will descend from heaven a thousand years or more previous to the general judgment—the wicked then living be destroyed—the righteous dead be raised to life; the living saints changed; the earth itself pass a fiery ordeal, and be fitted as the seat of a newly-formed kingdom, where Christ and his people will spend a thousand years of uninterrupted pleasure. These latter views, in our judgment, are entirely without support; and we therefore adopt the sentiment of a spiritual reign during the time referred to.

In proof of this position (namely, a spiritual reign,) during the thousand years, our first argument will be drawn from the prophecies, or those portions of Scripture which refer us to the militant Zion in the latter day. We are evidently taught to look for a time when the cause of Immanuel shall appear under circumstances of great prosperity; when religion shall become universally triumphant in the earth; when its influences shall be felt to such a degree that men will yield submissively to its claims, and be guided by its sacred instructions; when error, superstition, impiety, idolatrous worship, and all immoral practices which have made so prominent a figure in the history of man, shall entirely cease, and pure Christianity come

in their stead. That such is the fact, is one of the plainest dictates of revelation, and comprises a large portion of inspired truth. A few of the passages in which this great truth is plainly taught will suffice to bring it before your minds. [Note 1.]

The first particular respecting the latter day glory of the church on which we would fix our attention, is the largeness of the favor to be conferred upon the Messiah. It is said, on his request, God shall give him the heathen for his inheritance, and the uttermost parts of the earth for his possession. What, indeed, is the sentiment here taught? Is it not that the cause of Jesus is destined to triumph? That the time shall come when all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations worship before him? Such an extensive reign of pure religion as is here intimated has not been enjoyed at any former period in the history of the church. Prosperity, indeed, at times, has been realized; and the Gospel exerted its influence where it has been published; but it has always been limited in the extent of its operations, and a multitude of obstacles have been thrown in its way. What, then, shall we think of the promise in the text? Can we doubt that it will receive its accomplishment? Will the Son fail to make the request, or the Father refuse the favor, when it is sought? Can he violate his word? Certain, then, it is the language of inspiration: the time shall come when all the nations will be the willing subjects of Messiah's reign. [Note 2.]

Consonant with the above statements concerning the reign of truth and piety in the latter day, are the following texts: "He shall have dominion also from sea to sea, and from the river to the ends of the earth." "All kings shall fall down before him, all nations shall serve him." "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." "The Gentiles shall come to thy light, and kings to the brightness of thy rising." "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." "The church of the redeemed is to be gathered out of all nations, and kingdoms, and people, and tongues." "In Abraham and his seed all the kindreds of the earth are to be blessed." "The stone cut out without hands, is at length to fill the entire world." "The healthful waters of the sanctuary became, finally, wide and deep not to be passed over." "The church is spoken of as the place to which all nations shall be gathered." "All nations shall flow unto it." "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." "It was, then, originally embraced in the scheme of divine mercy, that its operations should be continued until it had reached this grand climax; a universal triumph. Unto Prince Messiah should plant the standard of his cross in every land, and the voice of praise reverberate over the wide extended surface of the globe. [Note 3.]

NOTE 1.—Respecting such a period there is no difference of opinion among those who love the interests of Zion. Whether it respects a mortal or an immortal state,—is to be anterior or subsequent to the resurrection of the saints,—is the question at issue.

NOTE 2.—This text, found in the second Psalm, has been frequently quoted as proof of a state of things here described. But it is thus quoted with a manifest disregard of the text following: "Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." Break whom? and whom dash in pieces? They can be no other than the heathen who rage, and imagine vain things, whom the Lord, as described in the same Psalm, has in derision, to whom he will speak in his wrath, and vex with his sore displeasure. These are they who are to be given to the Son—not to be converted—but to be dashed in pieces—when he shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel. If any will read the entire Psalm in connection, they will, we think, see the impropriety of quoting this isolated text, and giving it an interpretation in opposition to the import of the context. Will Mr. KETCHUM read the connection?

NOTE 3.—The texts here referred to should be taken in connection with their contexts, for a decision of their import. Thus taken we find the strongest reasons for the application we give them, as will be seen below.

a and b These texts occur in Psa. 72:8, 11, and will be literally fulfilled in the "new earth" described by JOHN, the metropolis into which (Rev. 21:24) "they shall bring the glory and honor of the nations," being the New Jerusalem. "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it" (v. 24). And "in the midst of the street of it, and on either side of the river was there the tree of life." &c. (22:2.)

c This text is in Dan. 7:27, and is expressly affirmed to have respect to an eternal kingdom, which "the saints of the Most High are to take and possess forever, even forever and ever" (v. 18);—which is after the judgment is set and the books are opened (v. 10)—when there is to be given to the Son "domin-

ion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Compare this with the judgment described in Rev. 20. If language has any meaning, this must certainly refer to an eternal, and not to a limited period of a thousand years.

d This text is in Isa. 60:3. The light referred to is described in the same chapter (v. 19, 20): "The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Then will it be said, as in the first verse, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee": and when this light shall arise, and all the pious Gentiles who, since CHRIST's first advent have been converted, shall there assemble, will it not be emphatically fulfilled that they have come to that light, and to the brightness of that rising? That this is the eternal state is evident from the context: for we read, "Violence shall no more be heard in thy land, wasting or destruction within thy borders; but thou shalt call thy walls Salvation and thy gates Praise" (v. 18). And again: (v. 21), "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands that I may be glorified." Read this in connection with Rev. 21, 22.

e This text is in Luke 13:28. "When they shall thus come and sit in the kingdom," we read in v. 28, "there shall be weeping and gnashing of teeth when ye [the Jews the SAVIOUR addressed] shall see ABRAHAM, ISAAC and JACOB, and all the prophets, in the kingdom of God, and you yourselves thrust out."

f This text is in Rev. 5:9, 10, and thus reads: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us kings and priests: and we shall reign on the earth." Surely, this must refer to the New Earth, where the tabernacle of God is to be with men, and he will dwell with them.

g This text is in Gen. 12:3. "In thee shall all the families of the earth be blessed."—In Acts 3:25, "Saying unto ABRAHAM, And in thy seed shall all the kindreds of the earth be blessed." "Now to ABRAHAM and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is CHRIST" (Gal. 3:16). "That the blessing of ABRAHAM might come on the Gentiles through JESUS CHRIST" (v. 14). We thus see how they are to be blessed. Now, when will they be blessed?—When they shall come from the east, west, north, and south, and shall sit down in the kingdom of God.—When not all of—but they shall be gathered out of every family, &c.

h This text is in Dan. 2:34, 35. Those who read there will find that the stone is to smite the feet of the last predicted form of human government, and is thus interpreted in vs. 44, 45: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." This, therefore, most clearly refers to the eternal state.

i This refers to Ezek. 47:5. But whoever will read the context will find that "the name of the city shall be, the Lord is there" (See 47:35.)

k This is in Isa. 2:2—"And it shall come to pass in the last day, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it." But this is to be when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (v. 3)—when "he shall judge among the nations, and rebuke many people," and "they shall learn war no more" (v. 4), when "the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low" (v. 12); and when "they shall go to the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terri-

bly the earth" (v. 19.) It must, therefore, have reference to the nations of them that are saved.

* This is in Isa. 52:10, and is to be "when the Lord shall bring again Zion" (v. 8). This will be literally fulfilled when the impenitent nations shall see the salvation of the saved.

Thus we have seen that not one of the texts quoted in this connection gives any evidence of the world's conversion; but instead thereof, foreshadows the glorious triumph of the redeemed, when the spirits of just men made perfect shall be re-clothed again, to reign on the earth forever.

(To be continued.)

Organized Christian Churches.

REPLY TO INQUIRIES. NO. 1.

We have received numerous letters from different parts of the country, requesting our views of the course congregations of Adventists should pursue; inquiring what we have done in Boston in the way of organization, &c. &c.; and although we have repeatedly stated our views, and the facts, sufficiently at length, in answer to these questions, as the spirit of mis-rule is abroad, and the lying spirit, as they will be till the Great Shepherd shall appear, we reply to these questions again for the benefit of all concerned.

A considerable portion of these congregations who have come out from the several religious societies, and others who have been converted to the truth from the common mass of the world, desire to be associated together publicly, and in a mutually responsible manner, according to the Gospel, to maintain its truth and ordinances, and to walk according to its order, while looking for the kingdom of which it speaks.—They do not wish to be brought under the yoke of anti-Christian bondage, nor can they endure to live in anarchy, and with them it is a serious and important question, What is the will of God in the case? Now, there are not a few sincere, well-disposed, and useful Christians, who cannot hear the word church, or organization, expressed, without calling up in their minds the existing church organizations around them, and of which the world is full, as if there never was, and never could be, any church organization but such as those. But why should we do so in this manner in other religious questions? Do we suppose, that because the world is so full of error on other questions, there can be no truth in reference to them? By no means. We must take the same course in this question, as on others, and proved just as if there were no organizations in existence.

The great fault is, that while religious bodies profess to take the word of God for their guide, they depart from it, in Doctrine, Ordinances, and Social Order. Another fault we have known is, to profess the greatest regard for Gospel order, but never carry it out, and oppose all who attempt to do so. Now we must take the word of God, and we must use it, as may be necessary and proper, on the question of church organization, as on other questions.

To notice a few things which certainly are not to be thought of in a Scripture church organization, before noticing those things which certainly are indispensable to it, all must admit that Christ and the apostles never intended that Christians should build up such gorgeous worldly establishments as some that claim to be Christian churches, or, worse still, "the church;" nor that they should live in such a manner here as to make them necessary, or even tolerable. In religious, as in civil affairs, there may be such an excess of refinement, in form and etiquette, that everything worthy of the name of decency and order is so completely swallowed up or perverted, that the rudest and most simple barbarism becomes preferable to it. Who that has seen or read of the exhibitions of sacred nonsense or blasphemy which characterize the Papal and other forms of Christian corruption—which surround the prophets and apostles with Gothic piles, and decorations that were unknown to the civilized world for hundreds of years after these holy men slept with their fathers, arms them with war-clubs, swords, spears, lances, knives, and executioners' axes, and arrays them in robes, badges, trumpery and trinkets of all sorts and colors, that would become only the foppish descendant of some illustrious man of blood in his gala day costume, or some theatrical representative of noble knights of the age of chivalry, in full rig for a tournament to battle for his lady love, and all this tomfoolery dubbed as "apostolic;" and then demanding our faith in its divinity, the most devout surrender of our souls to its inspiration, and our honest earnings, with our homage and hosannas, on the peril of damnation if we refuse—who has known of all this, and not been disgusted beyond endurance at the spirit of profane and impudent burlesque which could thus sanction or countenance such a mockery

and perversion of holy things! And how many have conscientiously and stoutly set themselves against all forms and order in the service of God, as merely human, on account of this perversion! And this is the very thing the devil intended to accomplish by it: he first leads men into these extravagances of folly under the name of religion, and then points others to them as a grand and decisive objection against everything which bears that name. But why should we run into one mistake by attempting to avoid another? Why should we put a knife to our throats because another has destroyed himself with arsenic?

The grand object of our calling as Christians, so plainly set before us in the Gospel, though so generally lost sight of by its professed disciples, the whole spirit of our profession, and all the precepts given for the regulation of our life as Christians, are entirely and forever opposed to this display of worldly and senseless paraphernalia; but still the Gospel has its ordinances by which its disciples must speak to the world, and its order to be observed in the household of faith, as well as its testimony to be believed, its facts to be pondered, its transforming power and grace to be experienced, and its precepts and duties to be practised by individual believers.

Bro. Miller's Health.

[Though the following was not designed for the public eye, yet we know the deep interest our friends feel all abroad in the welfare of Father MILLER and his family, and that its publication will gratify many.]

DEAR BRO. HIMES:—By request from Father MILLER, I resume my pen to answer your kind letter, which was cordially received by the whole family. I feel that a letter from me will be a poor substitute in the place of one from Father MILLER; but feel happy that I am able to grant a request from one that has labored so long and arduously in this great cause. Father's health is better at present than it has been; but he has not been able to read a word in seven weeks, until last Sunday. ROBBINS took the glass out of the spy-glass and held to his eye, and he read a few words. His eyes are not sore: the physician that he has consulted says, the retina is affected. Father bears this affliction well: I never have heard him murmur, nor say that it was hard; but I think that he feels somewhat "cast down, but not forsaken." I trust the Lord will keep him in these days of trial and temptation, together with us all who are looking for the blessed hope, until the times of restitution shall come. He says he feels anxious to see you, and is very sorry to hear of your illness, and that of some of your family. He wants you should come when you can, and not make too great a sacrifice. He feels that he shall not be able to reward you for the many favors he has received.

BRO. KIMBALL was absent last Sabbath, when father preached from Rev. 2:10. One of the brethren read the text. I was not there, but heard several say that he gave a comforting discourse. The brethren are generally strong in the faith that the Lord will soon come. Brother WILLIAM says, "Tell Bro. HIMES that I am stronger in the faith than ever, that the Lord will soon come."

We shall soon meet and renew our acquaintance in a more perfect state than this.

Yours, in the blessed hope,
MARY E. MILLER.
Low Hampton (N. Y.), March 7, 1848.

NEW YORK.—A good state of things exists in that city. The brethren speak of the Tent Meeting held there last year, as one cause of their increase and prosperity. Bro. Loe writes:—

"The Tent meetings last fall commenced a new era in the cause here. I have witnessed with great satisfaction many good results from those meetings, a few of which I will mention. In the first place, the orderly manner in which they were conducted has had a tendency to remove the prejudice against us from the minds of the people. 2d. The community now understand that the Adventists, and Snowites, and many other ites, are not identical, or in other words, are not one and the same thing. The shape and manner in which our faith and hope were announced and illustrated had the effect to attract the attention of some, and enabled them at once to lay hold of it. If you recollect, we announced in the advertisements and hand-bills that lectures on the Kingdom of God, showing the nature of the Kingdom—that it was in the future and nigh at hand, &c. The lectures being in accordance with this announcement, many who have since openly confessed their faith in the coming of Christ, give their testimony as follows: Having heard that lectures were to be delivered in the Tent at Niblo's Garden on the Kingdom of God, I was induced to go and hear, having a desire to know something about it. After hearing one or two lectures, I became instructed. I perceived there was something tangible about it—something that my faith could lay hold of, and a safe foundation for my hope to rest upon. Many of the churches or ministers in this city have recently ascertained the cause of the

declension in the churches. They say the cause is, that the ministry have entirely lost sight of the doctrine of the coming of Christ and the resurrection of the dead. Some have preached it, and the result is, a revival immediately follows. Dr. Bond, editor of the 'Christian Advocate and Journal,' recently published an article in that paper, stating that to be the cause of the declension. But the 'Millerites' must bear the blame."

THE "CHRISTIANS."—We cut the following extract from the *Christian Herald*, the organ of this sect in New England:—

"The spiritual prosperity of the Connection cries aloud for a better understanding of the doctrines of grace, and less sympathy with, and tendency toward, a Unitarian theology. Socinian and Neological theology has everywhere proved to be the grave-digger of piety. Its whole tendency is, and always has been, downward, *downward*, downward to doubt, to unbelief, and finally open infidelity. We need no help in this direction. The depravity of the human heart and the deceitfulness of sin, will always provide a current sufficiently strong toward the slough of unbelief. We need help in the other direction—in elevating the standard of faith, and magnifying the riches of divine grace."

We fully agree with the writer of the above. We were persuaded of these facts many years ago, even before we left that denomination. We have many excellent friends among them, whom we esteem as devoted Christians. They love CHRIST, and pray to him, and trust in him as their SAVIOUR, as "he who was, and is, and is to come, the ALMIGHTY." But we have seen a fearful departure from the doctrines of grace among many in the ministry and membership, and a downward tendency, that should alarm the faithful among them, and stir them up to the defence of the pure doctrines of grace.

The following extract, from the last will and testament of WILLIAM PRINCE, merchant of Boston, in 1770, shows the faith which was then prevalent on the subject of the Personal reign of CHRIST:—

"*Imprimis.* I most humbly commit my immortal soul into the hands of my great Creator, which I most earnestly beseech him to receive, not relying on any merits of my own, for I sincerely and with humble sorrow confess my many and great transgressions against his divine laws, but only through the atonement and satisfaction made for lost mankind by his Son Jesus Christ, and through whose merits and mediation alone I ask humbly for the pardon of all my sins, hoping for a joyful resurrection at the next personal appearance of my Lord and Saviour Jesus Christ, the only Son of God."

THE ASYLUM FOR THE BLIND.—We have received the "Sixteenth Annual Report of the Trustees of the Perkins Institution and Massachusetts Asylum for the Blind. It is, as usual, a document of much interest, including as it does the report of Dr. S. G. Howe, the Director of the Institution, from which many important facts in relation to the blind may be gleaned. From the report of the Trustees, it appears that the number of blind persons in the Institution on the first of January, 1847, was 101. During the year 16 have been discharged, 1 died, and 10 have been received, so that the present number is 94. The Institution has been conducted on the same general principles as in former years.

BRIGHAM YOUNG, the Mormon President, has issued a circular, calling upon the faithful to repair to the valley of the great Salt Lake, between the Pacific and the Mississippi. A city has been laid off at this point, and a temple is to be built to exceed in "glory" the former. Their present site is in the midst of mountains, on the margin of the Salt Lake, and separated from other settlements by a belt of sterile land 500 miles in breadth. They anticipate vast accessions this year to their present numbers, by proselytizing, and in time, of becoming a large and powerful settlement.

POST OFFICE STAMPS.—These are now used as a sort of circulating medium, especially where it is necessary to transmit parts of dollars by mail. A man in New York, who wishes to send 25 cents, or any other sum represented by dimes or half dimes, to Albany, has but to put post-office stamps to that amount in a letter, and the work is done. These stamps are good anywhere in the United States. They are extensively used in England, for similar purposes.

A YOUNG PRIEST.—On Saturday last a child of 6 1-2 years, son of Rev. S. M. ISAACS, took part in the service of the day at the new synagogue in Wooster-street, reciting before a crowded congregation a chapter of 2d of Kings, with the synagogue music appertaining thereto; also the blessings before and after the lesson. His Hebrew reading was critically correct, and he could be distinctly heard in any part of that spacious building. We learn that he is intended for the Jewish ministry.—*N. Y. Commercial.*

PEACE.—The treaty of peace with Mexico was ratified in the Senate of the United States last week, with but fifteen dissenting voices. It only remains to be ratified by Mexico, to settle the differences of our government with that nation.

In the language of SHERIDAN, it may be said, this is a peace which every American should be glad of, but which no American can be proud of.

POETRY IN THE PRISON.—Rev. C. SPEAR, editor of the *Prisoner's Friend*, will deliver a select lecture on the Poetry of the Prison, in Philips-place, Tremont-street, on Thursday evening, March 23d. Mr. SPEAR has published a very neat pocket edition of selections of poetry written in prison, by MONTGOMERY, GUYON, BUNYAN, DODD, DEFÖE, RALEIGH, and others, so that he must be possessed of abundant materials with which to interest his audience.

"Evidences on the Power of small Doses and Attenuated Medicines, including a theory of Potentization. A discourse before the New York Homoeopathic Society, March 9th, 1847. By B. F. JOSLIN, M. D."

This is a well-written and interesting pamphlet, well worth being read. For sale by OTIS CLAPP, 12 School-street, Boston.

TO CORRESPONDENTS.—S. P. O.—Not knowing what difficulty you find in those texts, we know not how to remove it. If you refer to letting money at interest, you will find light on the subject in the second number of the last volume of the *Herald*.

The Cosmogony of the Earth.

EVENING CONVERSATIONS BETWEEN EARTH-READER AND BIBLE-READER.—ON THE CREATION.

(Continued from our last.)

THIRD EVENING.

E. R.—We closed our last discussion with remarks upon the question of a universal flood; and I, on my part, expressed my belief, in common with geologists in general, that there had been several floods. In fact, the phenomenon of floods is one of the most common that is observed, on looking at the crust of the earth. Hence the impression is strong that we have had more than one flood. I proceed to the statement of a few facts. Take simply the *sites* of London and Paris. The foundation upon which these cities are built, has repeatedly risen from the water (for the *original rock* is of marine origin). These strata have risen, become dry land, then received fresh water deposits; again have become dry land, and these have been again submerged, at least several times. Those deposits are not in confusion, but regular, as we have before observed with regard to other deposits, and can be accounted for only by the supposition that there have been repeated floods in that locality.

B. R.—If, for the sake of the argument, I admit several successive floods in those localities,—as there doubtless have been in many sections of the earth,—how does that invalidate the argument for a general deluge?

E. R.—I think, as to the probability or possibility of a universal flood, the question has been sufficiently answered in a former conversation. That this will invalidate the Mosaic account, with a reasonable interpretation, I do not say, or pretend to say.

B. R.—I would then vary my remarks, by inquiring if it would invalidate my interpretation, respecting the time and manner, of the Mosaic account of the deluge?

E. R.—I have before stated, as appearing to myself, that this formation—clay, &c., on which London and Paris rest—was some time previous to the advent of man, and therefore if these out-risings and submergings did happen in order, and anterior to man's appearance, it is probable that they required much more than one, two, or six different days.

B. R.—I believe that all these formations are reconcilable with a literal interpretation of the Mosaic record; and may be accounted for by the elevation of the land on the third day, so as to produce the depressions for the bed of the ocean, by natural causes anterior to the deluge, by the turmoil of the elements during that event, and the various causes which have been in operation since then. Before we reject the sufficiency of these, we are to take into consideration the immense accumulations which would be deposited in the antediluvian ocean during the period anterior to the deluge, the mingling of the salt and fresh waters during that event, and all the causes which have been in operation since, the results of which should not be accounted for by causes anterior to the advent of man upon this globe—if these are sufficient.

E. R.—You, friend Bible-Reader, have given your expositions at length.

I have given some of the facts on which I found reasonings which lead me to different conclusions.—Some of these conclusions I have brought forward, some I have not, but reserve to the future. Permit me now to offer some remarks upon the proof we have as to the comparative age of rocks. Of this there are four tests:—*supra-position*, mineral constitution, included fragments, and organic remains. In regard to *position*, the general truth is, that rocks are old in proportion as they are found *farther down*, and new as found *higher up* in the strata. To this, of course, there are exceptions.

The second and third tests we will pass by, and go to, and *rest* principally upon, the *last*,—*organic remains*,—which are the principal facts which stare us in the face in digging down through the crust of the earth. We will illustrate this by stating how the science of geology happened to be discovered. A gentleman whose name I have forgotten observed, the formations of England, which are a type of the world, that with a certain rock,—take the sandstone, upon which we first now arrive,—were *always* found *certain species* of fossil remains; with another, as the oolite, a different species of fossils; with the chalk still another; and so on through the whole system of strata—the same rock, wherever and in whatever position found, still containing the same order of fossils, and its neighbor a different and distinct class, *invariably*.

Next, it was observed by some one, that as we go further down, the *less* the organized remains resemble the species existing now on the earth; and the higher we come, the more do they resemble the orders and species which are now alive on the face of the earth.

For illustration, take the present species of fishes which exist in the Mediterranean Sea (which is a type of the fishes of the earth in general, and perhaps as recent as any specimens now existing). At a certain position, a little way down, about 95 per cent. of the fossils have their types in the Mediterranean Sea. Farther down, 17 per cent. of the fossils have their *likes*. Still farther down only 3 1-2 per cent. This law is unvarying, uniform. How can it be supposed that these deposits were formed by any sudden deposition, or flood, of which we have any record?

B. R.—I perceive that you have understood me to locate the deposit of *all* the fossil remains, during the period of the deluge. While I take into consideration the results of that wonderful display of God's almighty power, I also inquire into the effects of other causes. Mr. RENNELL, a geologist, estimates that the mud brought down by the river Ganges and deposited in the bay of Bengal *daily*, is equal in weight to seventy-four times that of the great pyramid of Egypt. Others make it less. But supposing it amounts to once the size and weight of that immense pyramid daily, as Mr. LYELL estimates, it is easy to see what an immense amount must be yearly deposited in the ocean by all the rivers in the world. For fifteen hundred and fifty-six years the rivers of the old world were continually depositing, in the bed of the ocean, an amount of sediment equal to what is now being deposited. If during that period different species of fishes become extinct, the proportion of those which are unlike any now existing would be found in a greater per centage in the sediment first deposited. These deposits would be subject to the action of the currents of the ocean, and would be spread by them over the bed of the deep. As different kinds of soil were brought down, a different deposit would accumulate. Two rivers from opposite parts of a country, but emptying into the same sea, would deposit a different sediment. A freshet, at different seasons, in the two rivers, would deposit alternate layers of different soils.

I have already given the evidence which indicates a change in the relative position of land and water before and since the flood. And that change satisfactorily accounts for many of the deposits of the present earth. On the desert of Sahara there are no deposits of this kind. This may be owing to the absence of any large rivers flowing in that direction while submerged.

Changes like those which were affected in the antediluvian ocean before the flood, we have reason to believe are now in progress in the bed of the ocean.—An immense amount of soil is deposited in the Gulf of Mexico by the waters of a single river,—the Mississippi,—portions of it brought from a distance of three thousand miles, and from sections of the country a thousand miles apart. This is taken up by the Gulf Stream, and strewn throughout the basin of the Atlantic. And could the bed of the present ocean be uncovered, I doubt not but results similar to what we find on the present land would be found, wherever like causes have been in operation.

(To be continued.)

Correspondence.

Address to Father Miller.

Aged saint, why weepst thou?
Christ is at the fountain still,
Whence the healing streams do flow,
Powerful yet to pardon ill.

Every jewel in his crown,
Washed and purified from stain,
Brighter far than diamonds found,
Polished by the art of man.

Beauteous settings! not one lost,
Every tribe and nation here,
Through the anguish of the cross,
Rich in glory shall appear.

Now, amidst the mines of earth,
Lost in darkness, sin, despair;
Where's the glory of their birth?
Where's the holy, and the fair?

When upon thy ravished sight
God's own city rose to view,
With its gates and pillars bright,
Sea of glass, and glory too,

Quick to wondering sinners thou
Gladly said, "The Lord is high;"
Aged servant, rest thee now,
For thy record is on high.

If about thy pathway strow'd,
Dust and gems promiscuous lie,
Saint, look up, thy Lord do know
Every gem thy sight would spy.

And when Jesus comes to winnow
Wheat from chaff—the saint from sinner,
All thy jewels will be there,
In his diadem most fair;
Not a saint will then be lost,
Purchased by the Saviour's cross.
Joyful, then, wilt thou behold
Casket fair, and burnished gold,
Precious stones and coins most rare;—
All, all, all will then be there!
Hold thee on a little space,
For thy Master, face to face,
Will sweetly say, "Come dwell with me,
From the dust of death set free."
Every pain that now afflicts thee,
Every ill that now besets thee,
All will vanish in the light
Of thy casket second sight.

LUDLOW.

A Short Sermon.

Knowing that some brethren have been, and are still, looking to the events which have transpired in Ireland, and some other nations of Europe, as the fulfilment of Rev. 18:8; and believing that there is no ground for such conjecture (for I view it as mere conjecture), I send you a few thoughts for the consideration of God's waiting children, hoping that they may be lifted in the consideration of them, and thereby fortified against disappointment, their patience amplified, to wait the coming of the Great Hierarch, and the only one in the universe. Erroneous conjectures can do us no good,—they always lead to disappointment, and leave us worse than they found us.

I. Who saith in her heart, "I sit a queen?"

II. What is the nature of her plagues?

III. Who will be the author of her plagues?

I. Who saith in her heart? &c.

1. *Not the Pope of Rome.* The terms "her" and "she" are never applied to a single ruler, especially if that ruler is a man. It would be a perfect misnomer. Besides, a Pope might be destroyed, and yet the subject of prophecy still stand as high in her own estimation as ever. Indeed, Popes have both died and been murdered, but their places have always been supplied. Cardinals are always at hand to fill the vacancy.

2. *Not the City of Rome.* What if the city of Rome were destroyed, would that fulfil the prophecy? I trow not. "She shall be utterly burned with fire." Burn Rome, and what then? Burn Washington, and what then? Burn Moscow, and what then? The British tried it a few years ago, and so did Napoleon. But did they thereby destroy the government of the United States, or Russia? Let facts answer. Rome might be burned as many times as there have popes died, and yet the subject of prophecy remain.

3. *It is the anti-Christian apostasy.*—The Mother of abominations, and all her ungodly progeny.—Otherwise Great Babylon. This power is the subject of prophecy in one unbroken chain, from the 17th chap. and onward through the 18th. It is the Roman Hierarchy, or Priest Kingdom. In the 17th chapter, John is taken away in vision to see that power, her judgment, first by the "kings of the earth," and finally her utter extermination, in the manner hereinafter considered. This is the power that figures on the great anti-Christian chess-board. Destroy the pope or the city, and the power still remains. The one is only the head, the other the seat, of the Power.—The expression, "the woman is that great city," that reigneth over the kings of the earth," affords not a shadow of objection to the point I am considering. The city itself, considered as a municipality, or in whatever light you please, never reigned over the "kings of the earth" since the days of the Papacy. It has only been the seat of power; and in this light only could it be meant in the prophecy. But the Roman Hierarchy,—the woman drunken with the blood of saints," has reigned over the kings of the earth.

Again. It is said, "In her was found the blood

of saints, and martyrs, and of all that were slain upon the earth." This is not true of the city of Rome; but it is true of the Roman church,* and all her progeny (for all are her progeny who have her spirit). Yes, but you say, other nations, and Pagan Rome, persecuted and put to death God's saints: how, then, can the blood of all the saints shed on the earth be found in her? How can it be found in any other one power? or one city? If one objection is good, the other is. But I answer: On the principle, that she is the endorser of all the persecutions of God's saints. It was in this light Christ told the Jews, that the blood of prophets, and others, should "be required of that generation."—"Ye allow the deeds of your fathers." No nation or city under heaven answers the description of the prophetic pen. The Roman Priest Kingdom alone fills the picture.

II. What is the nature of her plagues?

1. It is said to be "death, mourning, and famine." But it cannot be the death of individuals. If it were, famine must come first; and famine must be the cause of death. But the prophecy puts death first. The famine in Ireland and elsewhere cannot fulfil this prophecy. That has been only on individuals; and I care not if the whole Catholic population were cut off, it would not fulfil the prophecy.—The Hierarchy stands good notwithstanding.

2. What, then, is the nature of the death spoken of in our text? The primary signification of *katartōs* is extinction of life.† When applied to a government, as in this case, it must be the utter annihilation of that government, or power. This is just what God declares he will do to Babylon the Great, the Mother of abominations. Hear him: "And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Here is the death predicted,—her utter, entire, and eternal overthrow. What follows? "Mourning and famine." But who mourns? God tells us. There are three classes of mourners.

1. "The kings of the earth, who have committed fornication with her."

2. "The merchants of the earth, who have waxed rich through the abundance of her delicacies."

3. "The ship-masters, and all the company in ships," otherwise the sailors. These all "weep and mourn" for her.

Why so? O, there is a "famine." The kings of the earth "have lived deliciously with her,"—been made respectable by their union with the old Jezebel. As abominable as she has been, she has nevertheless succeeded, by her sorcerous influences, in captivating the kingdoms of world, and subjecting them to her magic power.—They have lived deliciously with her. But their wanton mistress has been cut off; the besom of destruction has swept her away, and no place is found for her.—She has gone down into silence, and they lament for her.

"The merchants of the earth, who have waxed rich," &c. She not only allowed, but took the lead in every extravagance. With what graphic power the prophet has delineated the gaudy tinsels of earth, in which she dealt. Her insatiable pride and love of pomp and show, has incited her to ransack earth; yet her vast, unbounded desires could never be cloyed. To minister to her vitiated taste, has required an innumerable multitude of artisans and traffickers. They have grown rich by means of her merchandise.—Her merchants are princes. Society, wherever she rules, through all the ramifications of business, is affected by her call for the rich and gaudy trappings of her worship. But now she is destroyed! The source of their gain is gone. Like Alexander of old, "by these they had their wealth;" but there is no Paul now on whom they may vent their spleen.—Weeping is, therefore, their only alternative.

"The ship-masters and sailors." The shippers, who have transported her "purple and fine linen," her jewels and "vessels of gold and silver," are out of employment,—they have nothing more to do,—there is a famine to them also. Hence they weep and mourn for her. None of these classes seem to consider that judgment is coming on them also. But their minds are wholly absorbed in the calamities that have befallen their *alma mater*. They seem also like Judas, when Jesus was anointed,—wonderfully anxious about the waste of property. But it is all of no avail. The fiat of Jehovah has gone forth! Babylon has sunk to rise no more forever! She shall be found no more at all!

III. Who will be the author of her plagues? Shall some paramour kingdom hate her, cast her off, and destroy her? The former they have done already, and yet she lives and waxes wanton. Shall men rise up in her own midst, turn against her, and effect her overthrow and utter destruction? Prophecy tells us no such thing. But it does tell us who shall be the author of her final and eternal overthrow. That being Jesus Christ, the "King of kings, and Lord of lords."

There is an order and succession of events predicted from the commencement of the 17th chapter to the 10th v. of the 19th. Some I will name. 1. Her calamities by means of her paramour kingdoms. 2. The calling out of her God's people. 3. Her renewed prosperity, until she again feels herself a queen,—a married lady, who is never again to be a widow. 4. Then comes her destruction. 5. Mourning by those who have shared in her luxuries and pleasures. And 6. The rejoicing of the faithful wife—the spotless spouse of Jesus Christ.

Daniel's fourth beast is seen, in its last stage, with eight horns, one of which is designated as "the little horn." Daniel beholds "till the beast is destroyed, and his body given to the burning flame." From

whence did that flame proceed? Answer: "A fiery stream issued and came forth from before him."—"His throne was the fiery flame." Nothing could more forcibly depict the doom of that power. When the "body of the beast is destroyed," methinks there will be no horn left standing.

Again. It is declared in 2 Thess. 2:8—"Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." It seems perfectly befitting that Christ himself should do the work. That hierarchy is anti-Christ,—has usurped the prerogatives of Christ, and has thrust itself into the temple of Christ, to give laws to Christ's people, and govern them; and undertaken to inflict that punishment on those who have dared to incur its displeasure, which it is the prerogative of Christ alone to do, viz., to send them to hell. Well might the pen of inspiration call it "the mystery of iniquity." But its days are numbered, and soon Jesus will come again—the mighty Judge of living and dead; and then shall the pest of earth, and ally of hell, come to an end. Then shall resound psalms of victory, from the blood-ransomed host of God's elect, over her that corrupted the nations, and shed the blood of saints for the name of Jesus. Then shall the blood of those under the altar be avenged. I sympathize with them, and rejoice in prospect of the day, now near.

G. NEEDHAM.

Albany (N. Y.), March 7th, 1848.

Letter from Scotland.

DEAR BRO. HIMES:—I am sorry, from the little interest taken in the subject of prophecy, and from my very limited influence, I have not been able to send you any subscribers to the "Advent Herald." I am glad, however, to receive it, and return you my best thanks for it, hoping that you will continue to send it as hitherto, and that I may see yourself in Edinburgh in the spring, or summer.

But that you may not conclude that nothing is doing in Scotland, I have to inform you that Mr. Wallace, Free Church minister in Hawick, I am informed, has lately come out in his pulpit ministrations decidedly a pre-millennialist. And to let you see that I am not altogether idle on the subject, I may transcribe a letter I presented at the last meeting of my own Presbytery of Edinburgh, on the 12th of Jan. The first two sentences and the last clause only were publicly read by the Clerk, when it was moved that the letter be "laid on the table," where it is likely to continue unnoticed, and be probably altogether neglected and lost. But if you should judge it worthy of being preserved, and not consigned to oblivion, the following copy of it is at your service for a place in the "Herald." It may not be useless as an example to others, when convinced in their own minds that they may be induced to bring the subject before their Churches, Presbyteries, or Assemblies, that the subject be fully tested, the truth evinced, and the heresy exposed.

"To the Edinburgh Presbytery of the Free Church of Scotland:

FATHERS AND BRETHREN:—I am constrained to address you upon a subject of the most mighty importance. After many years of examination into the scriptural and historical evidence upon the subject of prophecy, I have come to the full conviction, that the post-millennial advent theory, almost universally held in our churches, and throughout professing Christendom, is no part of the faith once delivered to the saints; but is nothing better than a heretical invention of the Apostasy, which at the Reformation was transmitted into, and is left unreformed in the Protestant Churches to this day. This theory of post-millennialism, formerly the transposition of the second advent of the Lord, and all the events dependent upon it, from the beginning to the end of the thousand years of Rev. 20:1-6, I am satisfied is an erroneous system, unspeakably detrimental to our best interests, to the gospel of truth, and to the glory of God.

There are, and can be, only two theories with regard to the position of the second advent relatively to the millennium, which are directly opposed to each other from their basis. They are both professedly founded on one event, namely, the second coming of the Lord Jesus Christ, which event has a fixed and certain locality with regard to the thousand years.—This is a certain fact, and it is clear that the one theory must be true, and the other false—the one must have the whole and undivided support and authority of the word of God, while it is impossible that the other can have any of it. In short, the one theory is "the faith once delivered to the saints," and the other is the heresy of the anti-Christian Apostasy. But no man of common intelligence can doubt, that there is most certainly abundance of evidence in the Scriptures clearly and for ever to settle which of the two theories has the whole support of the word of God; or, in other words, which is the faith once delivered to the saints, and which is the heresy of the Apostasy.

Again, in a historical point of view, who does not see that the heretical theory must be of comparatively modern origin, and could not be the faith once delivered to the saints, and held by the Jewish and Christian Churches for centuries before and after Christ? But I believe I have clearly evinced, in books published years ago, that the pre-millennial advent system has the whole support of scriptural and ecclesiastical history, which conclusion is in entire unison with, and is completely confirmed by, the doctrines of Scripture connected with the subject. That being the faith held by the Jewish, the Apostolic, and the Christian Churches till the fourth century, it is impossible that the post-millennial theory could have any existence before that time. Now, it is perfectly clear, if those who hold the post-millennial theory cannot vindicate it from the charge of being merely of the modern origin which I maintain it to be; if they cannot prove it to be "the faith once delivered to the saints,"

recorded by them in the Scriptures, and held by the Jewish and Christian Churches during the centuries above mentioned, which there is abundance of scriptural and ecclesiastical evidence to do with regard to the true faith; then post-millennialism can be nothing but a baseless heresy and delusion of the mystery of iniquity, and, as I believe it to be, the very root of error out of which the whole corrupt system of the Romish Apostasy took its origin.

The Protestant Churches almost universally hold the post-millennial advent theory; and there cannot be a doubt that it was transmitted into them from the Papal Church at the Reformation. But it remains to be proved by those who hold that theory, where the Popish Church got it. They did not get it from the Christian Church of the first three centuries, because they never held it; for it is testified even by the ecclesiastical historians who hold the post-millennial theory, that down to the middle of the third, or beginning of the fourth century, the pre-millennial creed was the universal and undisputed faith of the Christian Church. Such being the recorded fact of history, it is impossible, though all the clergy in Christendom should agree to defend the modern theory of post-millennialism, that it can be anything but a heresy. If such a recorded fact of early history cannot be disproved, then it is impossible that any one clergyman in Christendom, however long and firmly he may have believed the theory of post-millennialism, can truly say he knows it to be true; because, such being the case, it is impossible that it can be true. No doubt all the clergy and people who hold it do sincerely believe it; but it is certain that that belief, however firm and sincere, is founded, not on knowledge or proof, but merely on tradition. Not a man of them all can have any assurance of faith in it from having tested and proved it by the Scriptures; because, from the total absence of such proof, full assurance of faith or knowledge of its truth is impossible. The post-millennial theory, then, is held and believed in all our Churches, not by proof, but by tradition; and it is impossible that any man who holds it can do so on any better ground than the Popish system; because there is no better proof of the one than the other.

Now, as it is the duty of every Christian not merely to believe, but to know that he holds "the faith once delivered to the saints;" and as the modern theory of post-millennialism is most certainly a heresy, with abundance of evidence to prove it such; no Christian, be he minister or layman, can safely or innocently remain a single day in a theory which he has evidence at hand to prove to be a heresy. No Christian can postpone the consideration of the subject on pretence of any difficulty of knowing the truth, or for more evidence, for there is abundance of the clearest evidence in the Scriptures at once to settle it. If no member of the Presbytery, then, can stand forth and say, I know the post-millennial theory to be true, and to be "the faith once delivered to the saints," and be able to prove it, (which I do not anticipate that any clergyman in Christendom can do,) then the Presbytery is convicted of believing the theory just as the Papist believes all the heresies of his Church, not by Scriptural proof and knowledge, but only by tradition,—by taking it on trust,—by implicit reliance upon the unproved dogmas delivered to them by their fathers.

Believing these things to be facts and truth, my undoubted duty is to lay them before the Church for their consideration. If they cannot be disproved,—as I fully believe they cannot,—then they are facts of such importance as to call for instant deliberation and action. I have tried for years to fix the attention of the Free Church upon this subject, but have, for my pains, been discountenanced, discouraged, and laid aside. If those who hold the post-millennial advent theory still refuse to take up the subject, I believe they will certainly be concluded under strong delusion and belief in a lie,—the lie of post-millennialism, that fundamental heresy of the anti-Christian Apostasy,—just because they have pleasure in that unrighteous system, and will not prove either theory, nor receive the love of the truth, that they may be saved. (3 Thess. 2:1-12.)

Fathers and Brethren, I now leave the matter in your hands, hoping that you will take it up without delay, as of instant and unspeakable importance, and that you will faithfully discharge your duty to God, to your congregations, to the Church, and to the world, by evincing to all men what was the faith and hope regarding the coming and kingdom of our Lord Jesus Christ, which was once delivered to the saints, and was held by the Jewish and Christian Churches for centuries before and after Christ. And may God enable you to prove and vindicate his own truth, and expose, condemn, and reject the heresy of the modern theory, by whomsoever it may be held and defended. Amen.

I am, Fathers and Brethren,
Faithfully and very respectfully yours,
JAMES SCOTT, Preacher of the gospel,
and Licentiate of the Free Church of Scotland.
Edinburgh, Jan. 12th, 1848.

Letter from Bro. J. Merriam.

DEAR BRO. HIMES:—Suppose a number of vessels were sailing into a given harbor; and having the favor of neither wind nor tide, they can only advance by slow and imperceptible degrees. The prospect of home and friends, and all the endearments of society, are, however, sufficient to stimulate them to every exertion by plying the oar. Every stroke diminishes the distance, and summoning all the energies of their being, they resolve to persevere till they arrive at their point of destination, and find themselves within the circle of endeared friends. But while toiling with their power, a sudden breeze fills the sails, and onward the fleet moves with great velocity. Some of the

* The city reigning, &c., denotes the power located there, of whatever kind. In John's day it was Imperial Rome.—Ed.

† It is true of Rome, including all its forms, not of one.—Ed.
† Death denotes a change of being—not extinction. Yet it is applicable when that change produces extinction, and when it does not.—Ed.

crews keep all sails furled, and choose rather to row than spread their canvass to the wind; but others stretch every nerve, and ply every sail to enjoy the full benefit of the propitious gale. Thus wafted by the breezes of heaven, they sail on with joyful hearts and cheering songs till the remainder of the fleet is almost lost in the distance, and the towering hills of their native land rise in prospective before them. Nothing can exceed the pleasure that now animates their bosoms. Their voyage has been long and tedious. The hope of rest from the toils and perils of marine life, and of greeting friends in their long-desired haven, is raising their feelings to a point of ecstasy, when all at once the zephyrs die away, the sails are pendent and powerless, a clouded horizon wraps the delightful prospect in obscurity,—the sun withdraws his shining, and the scene is completely reversed. In some cases the hands, after devoutly praising the Lord for the rapid advance their vessel had made, again apply themselves to the labor of the oars, rejoicing and refreshed. For although they cannot direct their course by the eye, yet they have the chart and compass as before; and having seen the land, they expect soon to reach it. But in other cases, the hands give up all for lost,—their resolution fails,—their courage sinks, and if they cannot sail, they will not row, more especially as they are now unable to see the distance of the harbor. Their vessel floats on the tide in the opposite direction, till they pass the remnant of the vessels in their outward-bound course. Brother editor, which of the three courses is the wisest?

The brethren here feel a cordial sympathy in all your trials. They rejoice that God has sustained you spiritually thus far in your labors, and their fervent prayers and co-operation may be relied on, for the crew on board this vessel are not of the class to be blown about by every wind that sweeps the ocean; neither do they intend to "about ship" because they have had a fine sail, or because they cannot see the land; but by diligent use of the oar, they are steadily nearing the harbor, and what is better, they occasionally feel the celestial breezes wafting them homeward with accelerated speed.

Rye (N. H.), March 7th, 1848.

Letter from Bro. R. E. Ladd.

DEAR BRO. HIMES:—The state of things is glorious among us. Never were we more sensible of God's favor and blessing than at present. I was permitted to baptize seven happy converts to the truth the last Sabbath in February; and others are enquiring the way of truth.

I am glad to see the many and really desirable improvements in the "Herald," and I feel called upon to give my feeble testimony in its behalf. Although on some points of doctrine my mind is differently led, and I am obliged to think otherwise than you do, yet my heart is in sympathy with the great Advent question, as that of the greatest and most engrossing interest. I am willing to sink minor differences in view of this primary truth, and give you all the aid I can in bringing it out to the world. I am satisfied that if the "Herald" maintains its present bearing on this question, watches the opening scenes developed in providence, and keeps the people advised of these things, it will do a greater amount of good to the general cause than to be bickering and disputing about questions upon which good men may differ. My motto shall be hereafter, and forever—"Think and let think, and condemn no man for opinion's sake."

I have presented the "Herald" since its enlargement to the congregation, and have obtained for you the following paying subscribers.

I have much to write, but cannot now. Come and see us at your earliest convenience.

Cabotville (Mass.), March 8th, 1848.

[We thank Bro. Ladd for nearly trebling our list in Cabotville. We like the spirit of his letter. It is the spirit which must be felt by all who see differently on minor points, if they would act together harmoniously on the greater one. It is the spirit by which we hope ever to be actuated. Let each one believe according to his own conscience and enlightened judgment on all points which do not conflict with the question which we all wish to advance. We are pleased that so many of the candid and judicious, who differ from us, are thus actuated, and that their number is constantly increasing. Presenting the "Herald" to the different congregations, as in Cabotville, and supplying the poor in the various societies by the church, as in Newburyport, will greatly extend our circulation. A little effort on the part of our friends will accomplish much. We feel under great obligations to those who are laboring so assiduously for its support.—Ed.]

Letter from Bro. T. Smith.

DEAR BRO. HIMES:—I returned last evening from a tour into another part of Hancock county, where, in company with a Bro. Beland, I spent a few days in "preaching the word," and distributing Advent publications. A few among the thin population of the county heard us gladly, but the mass adhere more

tenaciously to tradition than to the word of the Lord. Owing to the learned and so called great men having preached the world's conversion, (this doctrine being taught generally at the Theological Seminary at Bangor, and by the heads of the sects throughout the country,) it requires more thought and investigation than most of the people are inclined to bestow for them to value the reasons of our hope, and enable them to see wherein they have followed the traditions of men. A few, however, think for themselves.

There is an extensive field of labor in this eastern country, but the people are generally poor, having to labor hard day and night for life's necessities, and therefore are mostly unable, even when they are willing, to help those who labor in word and doctrine. Their liberality, however, is of as much importance in the sight of God as that of the more wealthy; and should all those, even among the believers in the speedy advent of the Saviour, who have this world's goods, do their duty, more might be saved, and many helped.

I am fully persuaded that looking for the immediate coming of Christ is a safe position, because it is an apostolic position. And I mean, by the grace of God, to sound the note of warning to all to whom I can gain access. I deeply regret to hear though the "Herald," both for your sake and the cause's sake generally, that through indisposition you are under the necessity of suspending your labors for a season, and fervently pray our heavenly Father that he may speedily restore you to your usual good health, and thus through grace enable you to go forth preaching the word. While I feel my own infirmities, (an inflection of the lungs,) which prevent me doing what I most ardently wish to do, I am in your offer prepared to feelingly sympathize with you in your afflictions, trials, and privations. I wish you, therefore, my brother, "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." I hope and pray, however, that you may even now, by your writings, and in future by your preaching, "feed the flock of God," that when the Chief Shepherd shall appear you may receive a crown of glory which fadeth not away.

Edgington (Me.), March 1st, 1848.

Letter from Bro. J. Partridge.

BRO. HIMES:—I am sorry to hear that you are not able to preach in this time of want among God's people. The truth was never more needed than now. And while false doctrine is spreading over the land, may God's servants gird on the armor anew, and go forth into the field, proclaiming the kingdom at hand. Since you was here last fall, Bro. Fassett has visited us and preached twice, since which time our little meetings have been interesting. Two have been converted, I trust, and have embraced the truth of the speedy coming of the Lord. Some others have been interested, and confessed that they believed that the Lord is soon to come. While they take this stand, the enemies of the truth are seeking to destroy all our influence by speaking all manner of evil of us. They tell their friends that there is no good in our meeting, and try to persuade them to stay away. But I am not discouraged. I mean to do all I can in the cause of truth till Jesus comes. This is precious truth to me, for the Bible teaches it. And may the Lord help us to speak the truth in love at all times. Yes, my brother, proclaim it through the "Herald" in thunder tones, yet with a spirit of love, and the Lord will be with and sustain you in all your trials.

The "Herald" is a welcome messenger to me, I assure you. I take an interest in its circulation, and am interested by the matter it contains, excepting the controversies on points of minor importance; and

I shall be one of its supporters so long as it brings so much food for me. I wish all our brethren would strive more for peace, and love one toward another; for love is the fulfilling of the law; and see that we do not bite and devour one another, as I fear some are doing; that in all our doings we may seek to promote the truth; and that we may be under the direction of the Spirit of the Lord, that good may be done among ourselves, and to all that we can yet reach. Our trials in this place since the conference you held with us, have sometimes been severe, but, praise the Lord, He has not suffered us to fall; far more, we have had the pleasure, through his abundant mercy, of seeing some seek the Lord and embrace the truth, who continue to hold on their way, rejoicing that they ever heard this truth. May we all strive for more holiness of heart, that we may be ready for his heavenly kingdom. Yours, looking for deliverance.

Saccarappa (Me.), March 1st, 1848.

Extracts from Letters.

From Camden (N. J.), March 2d, 1848.

DEAR BRO. HIMES:—The 19th of May, in the year 1780, I well remember;—I was then in my 16th year. The morning was clear and pleasant; but somewhere about eight o'clock, my father came into the house, and said there was an uncommon appearance in the sun. There were not any clouds, but the air was thick, having a smoky appearance, and the sun shone with a pale and yellowish hue, but kept growing darker and darker, until it was hid from sight. At noon we lit a candle, but it did not give light as in the night; and my father could not see to read with two candles. My father and mother, who were pious, thought that the day of judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and the sky seemed as usual; but the moon, which was at its full, had the appearance of blood. The alarm that it caused, and the frequent talk about it, impressed it deep on my mind. My father lived at that time in the eastern part of this State, joining on Berkshire Co., Mass. This statement is according to my best recollection.

My prayer is, that heaven's richest blessings may rest on you, my dear brethren that conduct the "Herald," and prosper your labors in the Lord. I find by reading the "Herald," that you have had to pass through many hard and severe trials for publishing the true gospel, which remind me of those of Paul, when he began to preach the gospel of the Son of God at Damascus, and confounded the Jews, who took counsel to kill him. But the Lord stood by him, and delivered him out of their power, and he escaped unhurt. I pray the Lord to deliver you also, and that you may come off conqueror through him in whom you trust.

MILB BOSTWICK.

From Mecca (O.), Feb. 28th, 1848.

DEAR BRO. HIMES:—I am much pleased with the "Herald," and am profited in reading its contents. As far as I am acquainted, the state of society answers to the description given in the Bible, by which we may know it is the last time. 2 Tim. 3:1-5 is literally fulfilled, especially in that portion which speaks of some "having a form of godliness, but denying the power." It is needful that we watch and keep our garments, and labor to be found of our Lord in peace, without spot and blameless.

GEO. C. BAKER.

From Lewisville (S. C.), March 1st, 1848.

DEAR BRO. HIMES:—There has been no Advent preaching of late in these parts, so far as my knowledge extends. Would to God that some one, who is master of the subject, would come this way, and

30

The Cross.

ARRANGED BY AMOS FOX.

Treble.

Where e'er I go, I'll tell the
In noth - ing else my soul shall

Tenor.

And now my hap - py soul shall

sto - ry of the cross, of the cross,
glo - ry, save the cross, save the cross. } O

sing of the cross, of the cross, My

yes, He did sal - va - tion bring, He is my Proph - et.

theme thro' all e - ter - ni - ty shall glo - ry, glo - ry.

MILLENNIAL HARP.

31

Priest and King, O yes, He did sal - va - tion bring. He

glo - ry be, My theme thro' all e - ter - ni - ty shall

my Proph - et, Priest, and King.

glo - ry, shall glo - ry be.

faithfully warn poor dying mortals of the approaching crisis. The want of health makes the contrast between this dying, corrupt state, and that of the immortal state, more evident and desirable. O, that we all may be prepared to stand before the Son of man, whose glorious appearing is at the door.

R. M'FADDEN.

From Pulaski (N. Y.), March 1st, 1848.

We are much pleased with the enlarged "Herald," and feel admonished that the increased expense should be promptly met by its friends. I am in hopes of being able to send you some new names for the "Herald" this spring. Prejudice seems to be giving way with the more enlightened, and the great and fundamental doctrines of the gospel, as held by the so-called Advent Church, are being better known and seen to be truth as it is in Jesus.

L. D. MANSFIELD, SR.

From McDonough (N. Y.), March 1st, 1848.

There are a few in this place who are striving to be in readiness to meet the Bridegroom. Although we are so far in the background, we meet twice during the week to pray and exhort one another. If any preaching brother should pass near this place, I hope he will come here, and break to us the bread of life; he will find a welcome by calling on Calvin Beckwith.

T. J. PALMER.

From Newark (N. J.), Feb. 2d, 1848.

DEAR BRO. HIMES:—There is evidently an increase of interest in the Advent doctrine among the brethren in this place—those that remain, appear to be established in the faith of soon seeing Jesus.

JOHN BROWE.

Obituary.

DIED, in Grantham, March 2d, of quick consumption, Sister BETSEY DUNBAR, wife of Ansel Dunbar, aged 54. Sister D. has been for years a devoted and an exemplary Christian. She, together with her husband, were among the first to embrace the doctrine of the immediate coming of Christ in this vicinity, which was in 1842. Since that time, to the day of her death, she has been closely associated with those of like precious faith. She has been, since my acquaintance with her, noted for her constancy and perseverance in religious things. She was ever at her post, and maintained her integrity as a Christian, with credit to herself, and to the comfort and edification of those with whom she has so often met in conference. She has left bright evidences behind of her acceptance with God. May this, together with the precious promise—"They that sleep in Jesus will God bring with him"—serve to console and comfort the hearts of the afflicted husband and his three children, and the surviving relatives and friends, in this their bereavement. Our sister has fallen—but she will rise again. She sleeps—but will awake in the morning of the resurrection with the likeness of her Saviour, and be satisfied. Funeral discourse by the writer of this notice, from Heb. 9:28.

W. H. E.

DIED, in South Butler, Wayne Co., N. Y., of consumption, Dec. 30th, Mrs. RINDA WEST, wife of Bro. Thomas West, in the 52d year of her age. Sister West embraced religion at the age of thirty-two, and united with the Methodist Episcopal Church. She withdrew from that church about three years since, and united with the Wesleyan society in that place, of which she continued a member to the time of her death. Sister West was a consistent Christian. Her health began to fail three years since; and although she knew she was rapidly declining, yet she often said to her husband, "I hope I shall live to witness the coming of Christ in the clouds of heaven." A few weeks since Bro. West invited Mr. Chapman to preach at his house, for the especial benefit of his wife and her mother. After preaching, Sister West, as she lay on her sick bed, exhorted the congregation to prepare to meet her in the first resurrection. This was done with an earnestness I shall never forget, and this proved to be the last time that many of them ever heard her voice. I saw her a few days before her death, and conversed freely with her. She said, "I had hoped to see Jesus come and destroy death, ere I felt its grasp. But I now think I must die; but the grave will hold me but a few days, when I shall come up clothed with immortality and eternal life." Just before her death she called the family to her bedside, and gave them all an affectionate farewell, and then sweetly fell asleep in Jesus, leaving an aged mother, a kind husband, and six children to mourn their loss. O, may they all be prepared to meet her in the kingdom.

MARY K. CHAPMAN.

DEPARTED this life, in Piermont, N. H., Feb. 4th, 1848, Sister BEAN, wife of Dea. Nathan Bean, aged 63 years. Sister B. has been a faithful Christian, and a worthy member of the Christian Church in Piermont for nearly forty years; and but very few have manifested so deep an anxiety for the upbuilding of the cause of Christ. Her prayers and exhortations in the house of worship, as well as in the family, have comforted and encouraged the hearts of many. The cheerfulness with which she has greeted friends, the unwearied pains she has taken to make her home a resting place for pilgrims, will not soon be forgotten by the servants of God. Bro. Bean, being deprived of the use of his limbs by a rheumatic complaint, depended much upon his companion for assistance, and for comforting words for which she was peculiar. But three children remain out of ten to be a comfort to their afflicted father, and mourn

Morley, or as you shall direct. Will you please send a copy of your pamphlet to Bro. David Guild, Princeton, Mass., and oblige one of the poor of the flock?

J. Willoughby, 37s.—each \$3.—J. Grimwood, 352; Geo. Needham (on acc't)—each \$5.



"WE HAVE NOT FOLLOWED CONNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. I.

BOSTON, SATURDAY, MARCH 25, 1848.

No. 8. WHOLE No. 360.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON,

BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$3 for Six copies.
\$10 for Twelve copies.

"ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. post paid. Subscribers names, with their Post-office address, should be distinctly given when money is forwarded."

The Star of Hope.

There is a soft and beaming ray,

Can pierce through sorrow's thickest gloom,
It points to realms of ceaseless day
Beyond the tomb!

With anguish when the soul's oppressor,
When muffled of earthly comfort's sigh,
It tracks to bright abodes of rest
When death shall die.

When every cherished hope is gone,
And gone for ever each fond delight,
Its smiles, as heralding the dawn
Of purest light!

Ah! bitter were our portion here
In this dark wilderness of woe,
Did not this rainbow-beam appear,
And hope be true!

May this bright vista eye be given
To guide throughout life's devious maze,
To teach our souls to seek that heaven,
Its light displays!

Apocalyptic Sketches. No. III.

BY REV. JOHN GUNNING, D. D.

THE OPENING OF THE SEVEN SEALS.

"A throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And one of the four and twenty elders stood, putting his robe off, and saying, Alas! and woe unto us, because we are dead. When thou shalt open these seals, we shall die, and thou shalt kill us; for thou art holy, O Lord, our God. And he said, 'Do not grieve; thou art the Lord God, the Almighty, which was, and is, and art to come. And when thou shalt open these seals, thou shalt give glory and honor, and thou shalt sit upon the throne, O Lord, we will praise thee forever and ever.' And the four and twenty elders fell down before the throne, saying, 'Thou art worthy, O Lord, to receive glory and honor, and power; for thou hast created all things, and for thy pleasure they are, and were created.'—Rev. 4:1.

The color of the first horse—viz., white—indicates a state of prosperity, victory, and expansion, as the characteristic of the Roman empire during the period comprehended in this seal. White is the common symbol of prosperity; and in triumphal processions the Roman horses were covered with white. The meaning of this symbol is therefore plain. Now, was there any period beginning at the date of this vision, signalized by such marked prosperity as is here symbolically set forth? There was. During the reigns of Nerva, Trajan, Adrian, and the two Antonines; a period commencing A.D. 97, and closing A.D. 180, the Roman empire experienced a condition of almost unclouded national prosperity: Trajan's victories were so numerous and splendid that he was called the Roman Alexander; and Trajan's column stands to this day; a retrospective monument of the splendor of his reign. Gibbon, in this, as in most other instances, unconsciously and undesignedly furnishes in his history evidence of the truth of prophecy. "The empire," he says, "was governed by wisdom and virtue, unstained by civil blood, undisturbed by revolution. The period when the human race was most happy extended from the death of Domitian to the accession of Commodus." The crown upon the rider's head indicates that imperial agency was the source of this state of happiness, and that we are right in fixing the era indicated by this seal in the first and second centuries; is made still more clear by referring to the original Greek word here translated *crown*, which is, *στέφανος*, that is, the laurel crown. The diadem was not worn till centuries afterwards, and the allusion therefore to the laurel crown, and not to the diadem, is corroborative evidence of the correctness of the chronology of this seal. In the rider's hand was a bow, a symbol which long perplexed apocalyptic commentators; Dr. Elliott alone seems

to have reached the true solution of it, and on the same pervading principle on which he has so consistently prosecuted his researches, viz., that the symbols were always selected with a reference to the age, the country, or the manners and customs of the people. Crete was the chief ancient place that was celebrated for the manufacture of bows, so much so, that Cretan bows were as popular in Rome as Sheffield cutlery, or Staffordshire earthenware are throughout Europe. One proof of the meaning of the bow employed as a symbol, is found in a Greek epigram on a female, with an explanation which assigns her a magpie to denote her loquacity, a cup her drunkenness, and a bow to show that she was a Cretan by birth. As if to exhibit the perfect minuteness of the apocalyptic symbols, and still more to confirm the justice of our reference of this seal to the period we have fixed, we are informed in history, that on Nerva's accession there was introduced a new dynasty to the imperial throne. Nerva was the first emperor of Cretan family and origin, and his immediate successors were Cretan also.

"And when he had opened the second seal, I heard the second beast say, Come and see; and there went out another horse that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword" (v. 3, 4). In this seal also, the Roman empire (the horse) is the subject of description. Red is the popular and all-but universal symbol of blood-shed. The sword, when presented to any one within a circuit of a hundred miles of Rome, at the era referred to in this seal, was equivalent to his appointment or investiture to be Pretorian Prefect. This, therefore, would indicate that the agency employed under this seal was Pretorian. "Killing one another" is the language of civil war. The peace taken from the earth has in the original the definite article, and this shows that the commission issued to the rider was to take away the peace that prevailed during the first seal. Is there anything recorded in history which exhausts and illustrates these symbols? We appeal to Gibbon. He shows that the bright and happy era which we have just referred to was succeeded by intestine and incessant civil wars. Dion Cassius calls it a "transition from a golden to an iron age." The Pretorian Guards, under their chief, murdered nine Roman emperors in succession; and during a period of sixty years, that is, from the close of the first seal, A.D. 180, to the close of the second seal, A.D. 240, they exercised a reign of terror. Gibbon writes—"Their licentious fury was the first symptom and cause of the decline of the Roman empire."

"And when he had opened the third seal I heard the third beast say, Come and see, and I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand; and I heard a voice in the midst of the four beasts, saying, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine," (v. 5, 6). The Roman empire is again the scene of this scenic or chorographic description. "Black" is the all-but universal emblem of mourning and distress. The language used implies a state of want, famine, and oppression. The caution, "hurt not the oil and the wine," ought to be translated, "hurt not with regard to the oil and the wine," that is, be just in selling these commodities to the poor. Give them proper measure, the worth of their money, a caution that would naturally be urged during a state of national penury. The balance shows that the proconsuls, or provincial governors, were the agency employed on this occasion to bring about this state of destitution, "a balance" being a

proconsular ensign, as is evident from the fact, that proconsular coins are still extant, having struck upon them the balance of an ear of corn. At the close of the events described in the preceding seal, Caracalla enforced, and the provincial governors carried into effect, the most grinding taxation, and plunged the empire in wide-spread ruin. Formerly only one of the three commodities, wheat, oil, and wine was exacted for the Emperor and court. Now, all three were exacted—the national finance was exhausted—commerce was stagnant, and agricultural depression descended to its lowest point; and Gibbon refers to the edict of Caracalla as of peculiar importance in its effect on the decay and exhaustion of the empire.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and beheld a pale horse; and his name that sat on him was Death, and hell (or properly, Hades, or the Grave) followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth" (v. 7, 8). This seal almost explains itself. It represents Death riding rough-shod over the length and breadth of the empire, mowing down its population in successive thousands, and Hades, or the Grave following at his heels, to receive the victims as they fell; and here again history casts its light upon prophecy, for it was during this seal, that is, from A.D. 248 to A.D. 268, that there occurred the most terrible contemporaneous combination of sword, famine, and pestilence that was ever visited on a guilty population. Gibbon thus describes it—"The empire approached dissolution, every province was invaded by barbarous military tyrants. There was general famine—a dreadful plague, so that 4,500 persons died each day at Rome." And still farther, to show the minute and scrupulous precision of the apocalyptic symbols, a heathen writer states that "The wild beasts invaded the cities, as the natural consequence of the decay of man."

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth; and white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were, should be fulfilled" (v. 9-11). This seal comprehends, as its language plainly enough proves, the era beginning at the close of the second century, justly and universally called the Era of the Martyrs. The Christians were slaughtered in vast numbers—their blood was poured out like that of victims at the foot of the altar, and there, like Abel's, it sent its piercing cry to the heavens, saying, "How long?" The churches were overturned, the congregations scattered; their Bibles burned; the holiest and best "tortured, not accepting deliverance." The Jewish religion was tolerated at Rome, because it was designed for Jews only; the Egyptian religion was tolerated for an analogous reason; but the Christian was proscribed as *religio illicita*, and on the ground that Christians declared that their faith was not for a province, a country, or a continent, but for the wide world. To the cry of these martyrs in their agony a response was given from on high. They received "white robes," the evidence of acquittal and justification before God; and they were told that they must rest until subsequent martyrs, the victims of anti-Christian, that is, Papal, persecution, the com-

plement of the noble army, should be numbered with them, that both might thus rejoice together.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks and in the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (v. 12-17). This language unquestionably implies the occurrence of a vast revolution on the scene of the events and facts represented by the previous seals. Strong as it is, it cannot describe the day of judgment; for the sequel, as well as the whole chronology of the Apocalypse, disproves this. Is, then, the strong language employed in it capable of application to any less momentous occurrence? We think it is. Certainly, similar language is applied in Scripture to less important events. Thus, Jeremiah, in chap. 4:23, describes Jerusalem under judgment: "I beheld the earth (viz., Judea), and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly." (v. 28) "For this shall the earth mourn, and the heavens above be black." (v. 29) "They shall go into thickets, and climb up upon the rocks." And in Hosea (10:8) the following language is thus used to describe the judgments pronounced upon Israel: "The thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us." We may, therefore, apply the language of the sixth seal to some great revolution, less conclusive than the final judgment. That revolution we believe to have been the final downfall of Paganism, and the adoption of Christianity by the Emperor Constantine, in the fourth century. Our chronology also confirms this application. We can scarcely conceive a transition more stupendous. The champions of Paganism, Maximin, Galerius, and Dioclesian, were crushed. Its sun set, its stars were quenched, its firmament covered with blackness; and before the majestic rise of the Christian religion, lifted from the depths of depression to the very highest platform of imperial grandeur and national power, literally and truly, the opposing kings, and generals, and soldiers, and freemen fled. Christianity reigned at that day, without a rival. Whatever opinion may be formed of the national recognition of Christianity by Constantine; whether it be thought to have been wrong in principle, and injurious in its effects, or the reverse (and this point has nothing to do with my present position); it must be admitted, that his conversion to a faith which all his imperial predecessors proscribed and persecuted, the detested cross glittering on the helmets, engraven on the shields, interwoven on the banners, and placed on the top of the Labarum of the empire, was a revolution, at least not unworthy of the vivid and expressive language applied to this seal by the Apocalyptic seer.

But I cannot let you depart this evening without exhibiting what is suggested by the subject a distinguishing doctrine of the gospel of Jesus. John saw, it is said, what the



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, MARCH 25, 1848.

The Thousand Years' Reign.

(Continued from our last.)

Again: we notice the power which the gospel possesses to change the dispositions of men, however wicked and savage they may have been, and the extent to which its influence will be carried in the world. A brilliant description of these effects is given in the eleventh chapter of Isaiah. The passage stands thus: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Nothing can be more beautiful than the language here used. It paints in glowing colors the effects which the gospel produces upon the moral condition of men. And what indeed are those effects? In the place of the most savage and malignant passions, mild and loving affections obtain; and peace and unanimity abound among persons apparently most dissimilar in the structure and temperament of their minds. All inclination to injure, oppress, or invade another's right, entirely disappears. And men live together with friendly feelings, as brethren of one great family, being guided in all respects by Christian love and benevolence. But these effects are to be commensurate with the extent of the cause which produces them. "The knowledge of the Lord shall fill the earth." Effects invariably agree with their causes in kind and extent. If, then, the causes which produce these moral changes shall exist and operate in all the earth, as they certainly will, we are necessarily led to the conclusion that the changes themselves will be of equal extent. This, then, is a picture of millennial times. And if so, it is a spiritual millennium. The passage cited wears upon its countenance features inconsistent with the notion of a literal reign. It supposes that this peaceful and prosperous state of the church, so vastly extended, is effectually secured, by the means which the gospel ordinarily employs, to accomplish its noble designs: namely, the general diffusion of religious knowledge in the earth. From the commission given to the apostles and their successors in the ministry we cannot fail to draw the conclusion that it was the purpose of the Redeemer that the blessings of his kingdom should eventually be extended to the utmost limit of the world; and that his religion should in the end triumph over every opposing power. [Note 1.]

Our second argument in favor of a spiritual reign is connected with the wise designs of the providences of God—or the designs of grace as giving direction to the events of time respecting the church. The wisdom of former days tells us, that God has made every thing beautiful in its time. By this we are to understand that regularity and design are connected with every providential occurrence. That although to a superficial observer, such as man, the aspect of things may be clouded and confused, yet in truth, all events are under the guidance of perfect wisdom, and are intended to subserve important purposes in the great scheme which controls the world. If in the wide range of nature's field nothing is formed in vain, however trifling and insignificant it may appear, from analogy we infer, that no event, strange and unaccountable as it may seem, will arise, unless some way connected with the beneficial results of the mercy of God to man. He who conducts planets in their courses, and drives the comet through a succession of ages, who upholds the machinery of thousands of worlds in their complicated movements, cannot be wanting either in wisdom or power to give direction to events which are going forward respecting his kingdom on the earth. On the subject of final causes the Bible is replete with instruction. Not a sparrow can fall to the ground without the notice of that eye which sees as with a glance the whole system of things. And if so small a thing as the falling of a sparrow does not take place without the observation of the Great and Supreme Ruler, much less will greater events transpire without his concurrence. If in a single day important objects are to be secured, a longer period—one which is to last for ages, and be associated with the general interests of the world, must have purposes and aims corresponding to its magnitude and extent. Who could imagine, that so great a dispensation as the thousand years' reign of the Messiah, would take place without aiming at important results.—Every former dispensation of the world has been characterized by some illustrious design. The patriarchal ages appear to have been introductory to the Mosaic establishment; and the latter to have prepared the way for the setting up of the Christian Church. In the primitive state of the church an opportunity was given for the development of the evidences of

Christianity: thence the Christian character was tested to the utmost in the persecuted state of the disciples. For a long time the principles of the Christian faith have been thoroughly canvassed, and claims to truth and orthodoxy put in by each contender. The present age has called forth a spirit of religious enterprise, and awakened the benevolence of God's people, to consider the wants of a perishing world. But what great end, we ask, is to be secured in the reign of the latter day? [Note 2.] We are unable to conceive what benefit can be derived either to the church or to the world by a literal reign. It cannot increase the happiness of the saints in heaven to come down upon the earth. And the saints on earth, at its commencement, would be equally or more happy if conveyed immediately to heaven. It must close up forever all religious opportunities, with respect to the unconverted; and doom to endless perdition the millions of our race not favored with the instruction and privileges of the gospel. To say the most, it can only be regarded as an agreeable state of things, aiming at nothing higher. On the other hand much good will be secured both to the church and the world, and millions will have occasion to bless God for the happy days enjoyed on earth. In the first place, religion shall then have gained a complete conquest over all opposition, and become universally triumphant. In the past ages it has had to work its way through fire and water; and the power of God has been put forth for the purpose of quelling its foes, and of invigorating its disciples to brave the mighty conflict. At times it has gloriously triumphed; again it has apparently fallen before its enemies. And even now as Zion looks abroad, and considers the condition of the world, her spirit sinks, and she is ready to exclaim—"Who is sufficient for these things?" But victory will declare on her side. The partial conquests already gained are but securities of final success.

NOTE 1.—This passage, in the 11th of Isaiah, it will be seen by the connection, is to be fulfilled when the LORD "with righteousness shall judge the poor of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (v. 4.) It is therefore when he is revealed from heaven in flaming fire, taking vengeance on them that know not God—when the heathen are given him, and he dashes them to pieces like a potter's vessel, and breaks them with a rod of iron. The glorious state described in the 11th of Isaiah is identical with that in the 65th: and there it is expressly declared to be in the New Earth, when the former has passed away: and PETER, referring to it, affirms that it is to be looked for after the conflagration of the present.

NOTE 2.—This question indicates that the writer had bestowed but little thought on the views put forth by those who believe in the literal reign. What end is to be secured? It is the glorious end looked forward to by ADAM, in Eden, when he saw in the distant future the head of the serpent bruised by the seed of the woman. It is the end to which ABRAHAM looked when he "looked for a city whose builder and maker is God." It is that better country, that is, an heavenly, desired by the holy saints of old; it is the recompense of reward to which MOSES had respect when he chose to suffer affliction with the people of God, esteeming the reproach of CHRIST greater riches than the treasures of Egypt; it is the end had in view by those who would not accept deliverance, that they might obtain a better resurrection. Yea, it is that better thing which God has provided for all those who died in faith, but received not the promise. Is not such an end worthy of being secured?

Will it be no advantage to the church to be glorified? The world, i. e., the unconverted, will of course be no more benefited by it than by the resurrection of the dead at some more remote period.

How can they come down from where they have never been? The SAVIOUR affirms, that in his day no man had ascended to heaven. The saints are now exclaiming, "How long, O LORD, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. 6:10.) The Bible places the reward at the resurrection, not previously. Till then they are, doubtless, in a happy conscious state, as the testimony of the SAVIOUR and PAUL oblige us to believe; but it is a waiting state: they are waiting for the time when the LORD, the righteous JUDGE, will give a crown of righteousness to all that love his appearing. Those who died in faith, received not the promise.

Who knows this? Nothing is said in the Scriptures respecting the saints' going there: they are to reign on the earth: and this was a cause of rejoicing to those seen in holy vision by the apocalyptic seer. And that we are to be raised from the dead, or changed when living, to meet the LORD at his coming, the apostle accounted sufficient as words of comfort for the church to comfort themselves with.

Of course it will. But it is estimated that in one hundred and thirty years to come, one thousand would be born to die in sin where one would be converted of those now alive; and of the small children who would

now be saved, if left to grow up the great majority of them would perish. But as this is to be the state of things whenever the LORD does come, the same argument would militate against his ever coming.

JOHN thought it something more than agreeable when in ecstatic vision he saw the New Jerusalem come down from God out of heaven, adorned as a bride prepared for her husband. It led him to break forth in rapturous shouts, "Come, LORD JESUS, come quickly." Had he been a believer in the views presented in this "Letter," he would have exclaimed, "O, no, LORD, do not think of coming for a long time yet! for your coming will do very little good, it won't benefit any one particularly, and we shall accomplish much good if you will stay away!" Such were not the emotions of JOHN; he ardently longed for the dawning of the blessed day, and ISAIAH says, it shall be said in that day, "This is the LORD, we have waited for him."

But suppose God has said, that such happy days shall not be, except in connection with his coming and kingdom?

The Bible says, that the little horn shall war with the saints, and prevail against them, until the Ancient of Days come, and the time come that the saints possess the kingdom—that till the end of the world symbolized by the harvest of the tares and wheat, the children of the wicked one and those of the kingdom shall grow together.

So it will; but under the banners of HIM who comes to reign in Zion.

The success will be certain; but as the Scriptures assert, it will be in the destruction of the sinner and ungodly together.

(To be continued.)

The Intelligence from Europe.

The arrival of the *Cambria* on Saturday last, electrified the American people with the intelligence it communicated. The state of Europe is wonderfully unsettled, and further intelligence is absolutely necessary to enable the most discerning to predict the result with any degree of certainty. The most that can be done by any journalist, is to give a full and candid statement of the actual condition of things, and wait for more definite intelligence, on which to base opinions respecting the end of these commotions.

In France, the revolution, according to the intelligence received, seems to be entire, thorough, and unprecedentedly unanimous. In this we are frank to acknowledge our disappointment. We were not looking for an outbreak there till the death of LOUIS PHILIPPE; but when it should occur, we expected there would be in existence so many parties and factions, each striving for the ascendancy, that anarchy and civil war would be the result. Instead of this, the opposition to the monarchy seems to have been actuated by a single purpose, to have accomplished it, and to be satisfied with the result. This may end in anarchy; but nothing has yet been received to warrant the supposition of such a conclusion. The troops—of which there were more than two hundred thousand in the neighborhood of Paris—fraternized with the people, and nothing seemed wanting to enable them to settle down on a government more firm and stable than any that has for some time preceded it. Still, we have reason to expect something different, and therefore wait, with great interest, the next arrival for more minute intelligence, by which time things will be likely to have assumed some shape more indicative of actual results.

There is a rumor from Rome, that the Pope has been deposed; but nothing definite has been received on which to base the rumor. The actual intelligence from Rome gives no intimation of anything of the kind. On the contrary, a proclamation was issued by the Pope on the 12th of February, which was received with the utmost enthusiasm. In this document, the Pontiff shows himself strong in his right with respect to foreign powers, and in which he appeals, if necessary, to all Roman Catholic nations, manifests a double sentiment of grandeur and holiness which cannot fail to produce the best effect. In Rome the greatest joy has been exhibited. All the inhabitants, with the military, have mingled together to solemnize this event, which promises a decided amelioration in the direction of affairs by the secularization of the three most important ministerial departments.

There has been an *emute* at Vienna, which was speedily trodden down. At Milan, 117 horses of the imperial artillery had been secretly poisoned. In the present state of Europe, these symptoms are worth noticing.

The condition of things throughout the whole peninsula of Italy, is fast tending to a more liberal form

of government. In the kingdom of the Two Sicilies the revolution seems to have been general. The King has made himself very popular with the people, by granting them a constitution, and instituting a "temperate, hereditary, and constitutional monarchy," in a representative form. The news of this caused general joy throughout all Italy. At Milan, the inhabitants, to the number of 30,000 persons, by agreement, attended mass, and after the service quietly dispersed, without the slightest disorder.

The King of Sardinia, CHARLES ALBERT, has the reputation of being a wise and liberal prince. He could not but foresee that the revolution would extend to his own kingdom. Instead, therefore, of waiting for his people to require the grant of a constitution by insurrection, or an appeal to arms, he proclaimed, on the 8th ult., a constitution in his dominions. The bases of that constitution are the same as that of France. This change was effected legally, without any commotion, and by the sole force of public opinion. The announcement was followed by the greatest joy. Business was suspended; and rejoicings, illuminations, and fetes celebrated the event. At Milan similar demonstrations took place, and on the 9th an imposing display took place at the theatre, when the ladies of Milan attended, dressed in white, with light blue ribands, in honor of the event.

We learn from Florence, under date of Feb. 11th, that the Grand Duke LEOPOLD, moved by the liberal intentions of which he has already given proofs, and of his own proper movement, has decreed that a representative system shall be adopted for the future as the form of government in the Grand Duchy.

Disturbances of a serious nature have occurred at Pavia, at Brescia, at Como, and at Padua. At the latter place, according to the accounts received at Paris, a regular collision took place between the Austrian inhabitants and the inhabitants, in which many persons lost their lives on both sides. The *Privileged Gazette* of Venice confirms the news of the insurrection at Padua, but lessens the importance of it by saying, that there had been only one student killed, and four wounded.

A letter from Pavia, of the 7th, confirms the account of the collision in that city. The officer who caused it had been arrested, and a deputation, consisting of the rector of the University and three other persons, have left Pavia for Milan, to protest against the conduct of the military. The number of Austrian troops now in Pavia is 2000 infantry and 170 cavalry, and reinforcements are expected. Fifteen persons are said to have lost their lives in this affair.

To check the progress of liberal opinions in Italy, it was expected that Austria and Russia would combine, and thus embroil Europe in a war. But NICHOLAS of Russia seems inclined to leave Austria to work alone. Says the *European Mail*: "NICHOLAS has grown more cautious in his declining days. He is by no means anxious just now to buckle on his armor, even in the cause of despotism, or to serve his beloved cousin—Austria. In vain does Metternich beg for a renewal of the intimacy of by-gone times, and seek to enter into an alliance, 'offensive and defensive,' with the Czar. He respectfully declines the advances of the bankrupt state. He cannot even afford a loan; but still, to serve an old ally, he is willing to invest some of his surplus roubles in the Austrian funds! The hero of the Holy Alliance is, therefore, left to contend with Italian hatred, domestic discontent, and a bankrupt exchequer, as best he may. Under these circumstances, he assumes a moderation which is fatal to his influence. The power of money is great. It will be somewhat of a novelty should we see the great despot of southern Europe become the victim of a bottomless exchequer."

In Switzerland things still remain quiet. Russia has intimated to the Diet, that she considers the last events in that country to be a violation of cantonal sovereignty, and that, consequently, she does not feel bound to defend the neutrality of the country against "measures which any of the neighboring states might think proper to adopt in its own interest." This is a step in conformity with the policy of Austria, France, and Prussia. The Diet has voted a reply to those powers, which is a firm but courteous document. It expresses the thanks of the government for the solicitude expressed by the powers for the tranquillity and well-being of the Confederation. It gives the powers every assurance that the federal government is able and desirous to maintain tranquillity within the territory of the Confederacy, and that its ability to accomplish this will be materially strengthened by the respect which foreign powers will show for the independence of Switzerland, an independence which is guaranteed by the act of neutrality of the 20th November, 1815, which proclaims "Switzerland to be independent of all foreign influence."

Papers from Athens to the 1st of Feb. state, that commercial relations with Turkey having been resumed by Greece, it was hoped that commerce would gradually revive from the blow that had been inflicted upon it.

In England there is a probable downfall of the Russell ministry, owing to inability to meet the current expenses of the nation. The London Post says that "Few ministerial statements have, for years past, been received with more unanimity of feeling than the recent financial statement of Lord John Russell. It is, however, the unanimity of strong disapprobation. Very justly was it observed by one of the members for Middlesex, that had there been an organized opposition, ready to take office, and desirous to obtain it, such a ministerial *expose* would have led to the downfall of the government. But the protectionists must wait the ripening to public conviction of the fast-growing suspicion that the schemes and promises of free trade were folly and falsehood. As for the Peelites, they did the mischief, and they are the last persons that can reasonably be trusted to amend."

The London Times says:—"We regret that our diplomatic representatives abroad are at this time singularly ill-qualified by circumstances, age, or character, for the performance of their duties; and we foresee that we shall ere long have to deal with events which it will be equally difficult for this country (England) to endure with patience, or to resist with success."

On a review of the whole of Europe, it is evident that we should not be surprised at the occurrence of great and important changes in its social and governmental conditions; and yet, the actual results have so frequently been the reverse of the most reasonable expectations, that no one would display any wisdom in making formal predictions of what may be expected.

GREAT BRITAIN AND FRANCE.—On the state of things in Great Britain and France, the Boston Journal remarks:—

GREAT BRITAIN.—The political condition of Great Britain at the present critical period, is not of the most stable character—and, were it not for the more stirring events which have transpired in France, would attract much attention. The PEOPLE of that kingdom, who have for centuries been trampled upon by the titled and pensioned nobility, have within a few years begun to realize the power which they really possess, and the gross injustice which they have long endured. They are now opening their eyes to the oppressive taxations to which they are subjected, in order to accumulate funds to be squandered in pensions on privileged nobility, in feasting the nobility of other countries, or in ambitious schemes of territorial aggrandizement.

Concessions to the just demands of the people have been forced from the present and past Premiers, and the masses have at length begun to realize their real strength. The repeal of the corn laws was a blow to the landed aristocracy of Great Britain, which was but a precursor of other innovations on the time-worn privileges. Nothing will now satisfy the people but a total repeal of the exclusive privileges granted to the nobility, to support which the masses have been ground to the earth, and an enormous public debt has been created. *Retrenchment* will ere long be the watch-word of the people, and that retrenchment must be made in the sums squandered on the nobility. To this result all the movements in Great Britain now tend, and the great struggle between the nobility and the people will sooner or later be commenced. It may be postponed for years, but it is not improbable that the events which have transpired in France will act as a leaven to the dormant political condition of Great Britain, and impregnate the whole mass. The struggle may be a bloodless one, but it will be severe, and will involve consequences of the most important character.

FRANCE.—It is impossible to predict the result of this revolution—but it must be of a momentous character, not only to France, but to all Europe. Much will depend on the stability of the government which the French people may establish at the outset, and before the Bonapartists and the Legitimists will be able to take advantage of the movement and organize and arrange a systematic course of proceeding. There are no symptoms that the French people wish to place at their head either Louis Napoleon or the Duke of Bordeaux—and Great Britain is hardly in a moral condition to espouse the cause of the late king, or either of the other aspirants to the throne, in opposition to the wishes of the French people.—The other members of the Holy Alliance, the stern and uncompromising advocates of monarchy, can hardly be expected to look on quietly, while a king

has been unceremoniously hurled from the throne of France, and a republic established.

The consequences of this impulsive, and at this time, unexpected movement, on the part of the French people, must be keenly felt by every European power; and we much fear that the blessings of peace which have prevailed for so many years in the Old World, are about to depart, and that the tocsin has sounded which will rouse all Europe to arms, and array nations against each other in long and sanguinary warfare.

"MARK THOSE WHO CAUSE DIVISIONS."—It is often necessary to keep our eye on men whose sole object seems to be to divide and distract. Those who choose to take this course can do it without being responsible to man; but our duty is plain in the premises. We are commanded to avoid them. While every man can choose his own ways, they have no moral right to claim to be of those whom they oppose, to hold out the hand in apparent friendship to those they hate with deadly hatred: that is not greeting one another with a holy, but with an hypocritical shake of the hand, salutation, or kiss. Those whose sole object is to destroy what we build, cannot be regarded as us, nor can we commend them to the sympathies and hospitalities of our friends: it would be suicidal. They who are not for the cause, are against it; and they who gather not with it, scatter abroad.

One of the cheering signs of the times is the increasing willingness to read manifested by the pastors and members of different denominations. The *Herald* is gradually finding its way in the several churches; they are becoming undeceived respecting our motives, purposes, and spirit. They find it is no part of our business to denounce and condemn those who differ from us, that we appeal not to the passions, but to the reason, conscience, and understanding of men—sustaining our position by arguments from Scripture and history. If we can be permitted to keep about our work, we hope to accomplish much more good in reaching the hearts of those to whom the merits of the question are new.

Our friends cannot advance the cause more acceptably than by bringing the *Herald* to the notice of the candid, reflecting, and pious, in their respective communities, that their hearts may be gradually brought to feel, and their understandings to acknowledge the nature and nearness of the Kingdom of God.

TO CORRESPONDENTS.—D. GOODENOUGH—ELLIOTT'S works are comprised in four octavo volumes.—Price, \$15. Its excellencies cannot be better learned than by reading the extracts from it that we have given. The lectures of Mr. CUMMING, that we are giving on the first page of the *Herald*, entitled, "Apocalyptic Sketches," are based on, and give a very good synopsis of it. We shall import some English books this spring, and can order a copy for any who wish.

E. S. BLAKESLEE.—We referred to those who hold that Satan, in Rev. 20th, is Pagan Rome. We did not think of intimating that you hold to any such absurdity; and, never having read anything from your pen on the subject, we did not think of alluding to you, even remotely.

THE PECULIARITY OF UNIVERSALISM.—What is the peculiarity of Universalism? In what particular does it differ from other systems of religious faith? Not in teaching that all the righteous—all who believe in Christ and serve him—will be forever happy. This all believe. Not in teaching that those who die in infancy will be saved. To this other denominations subscribe. The peculiarity of Universalism is, that it teaches that those who sin through life, and who die in sin, even the vilest men, will be saved, and will be as happy as the best man that ever lived—that so far as future happiness is concerned, a man might as well be a murderer, a drunkard, an infidel, a blasphemer, as a saint! To whom does it offer special comfort? To the righteous? No—but the wicked—even the most wicked! This is the glory of Universalism!—Pres. of West.

The Christian may well enquire why a theory should be preached which does not add to the comfort of the righteous, and the only practical tendency of which is to palliate the terrors of God's holy law, and render men callous and indifferent to purity of heart? If the theory tended to make men more holy or more anxious to escape the punishment of the wicked, there would be less harm in the error. But all experience has shown that in proportion as the punishment of the wicked is presented as a trivial affair, just in that proportion those who thus believe become indifferent to the salvation of souls.

A Southern paper, in describing the ignorance of some preachers in that section, says, that "within the angle of the Ragged Mountains, Little Grayson, and Danville, a preacher (quasi?), who had a wide reputation and many hearers, said, in his discourse,

that all gaming and all games *was* sinful; but of all games that of *marvels* (marbles!) was the worst, for Christ said, 'Marvel ye not,' and he forbids no other games!"

Many mistakes like the above are made by those who do not comprehend the meaning of the king's English. They stoutly contend that the Bible means what it says; and that therefore their construction of it is correct; when the difficulty consists in their not understanding what it actually says. No one will ever attach a meaning to a word that he does not know belongs to it, and consequently those who do not know the various usages of words often make great blunders, in attaching what they conceive to be the literal import of the language used. In addressing uneducated minds, it is therefore necessary to use language they are familiar with; otherwise the speaker or writer will be entirely misapprehended.

VALUE OF A RELIGIOUS PAPER.—A pastor in Illinois expresses his opinion on this subject, in the *Presbyterian of the West*, as follows:—

"It is a great comfort to a minister to preach to a well-informed congregation. The ministry was instituted to give information of a certain kind. There are a thousand items of intelligence which it is important a congregation should have, and which cannot be conveyed to them by the pulpit labors of their pastor. The state of the church in different and distant parts of the field, its progress, its difficulties, &c., ought to be known to its members. The well-conducted religious newspaper is well adapted to this end. And besides this, the merely *secular* information which such a paper conveys to its readers, in its weekly visits, will abundantly compensate for its trifling cost. A good religious journal is worth to a family where there are children growing up, as much as a quarter's schooling each year. It gives them knowledge which they can in no other way obtain."

THE MINSTREL'S LAST LAY.—The following lines were written for Miss C. L. EDWARDS, on the day preceding his attack, by JOHN QUINCY ADAMS:—

In days of yore, the poet's pen
From wing of bird was plundered,
Perhaps of goose, but now and then,
From Jove's own eagle sundered.
But, now, metallic pens disclose
Alone the poet's numbers;

An iron inspiration glows,
Or with the minstrel slumbers.
Fair damsel! could my pen impart
In prose or lofty rhyme,
The pure emotions of my heart,
To speed the flight of time;
What metal from the womb of earth
Could worth intrinsic bear
To stamp with corresponding worth
The blessings thou shouldst share!

There is a Being to whom all the distinctions of time are the same, and who is able to dispose everything for our wise improvement.

The Cosmogony of the Earth.

EVENING CONVERSATIONS BETWEEN EARTH-READER AND BIBLE-READER.—ON THE CREATION.

[Continued from our last.]

E. R.—In the beginning of your last answer, you admitted that some of these fossils were deposited during the fitting up of the earth—some part you ascribe to the agency of the flood. I should be pleased to know where you draw the *dividing line*—what part you consider pre-Adamite, and what post-Adamite? And again, whether you suppose the action of rivers, the ebb and flow of the tide, &c., is sufficient to account for these vast deposits, in general, in the post-Adamite period, without these localities having been submerged? Were our present dry land to be submerged, and the basin of the ocean brought up,—this to become fit for the residence of man, and peopled as now, how would *our* successors probably account for what they might see of the effects of the present state of things, on some of *our* soil being exposed to their view? Would they, think you, therefrom, trace the present period, or would they refer those appearances to the cause to which you do? I believe these localities have been repeatedly raised from the water, in the same manner as these changes are now going on upon the dry surface. But if your theory be true, pray enlighten me as to the reason why the bed of the ocean has never filled up? I should suppose that at least, within the memory of man, there would have been added *districts*,—regions,—to the property of man, reclaimed from the ocean.—On the contrary, these changes have been but very small. During the whole period of written history, no change has occurred of any degree of magnitude comparable to *what we observe on looking at the strata of the earth*: which changes must have been produced by other causes than what we see now, and on a far greater scale.

B. R.—I do not say that any must necessarily be pre-Adamite. On that point, I simply take the ground,

that if causes in action since the week of creation have not been sufficient to effect all known deposits, we may go to a pre-Adamite period intervening between the creation and the chaotic state, before we derogate from the literal record of Genesis, to explain such formations. I do suppose, that if the present bed of the ocean could be exposed to view, that results would be found, effected there since the flood, similar to those seen on the present land. The ocean is of too great a depth and extent to be easily filled up, or to have any large proportion of it changed to earth: but changes of considerable extent are being effected. The deltas of our large rivers are being gradually extended into the ocean. The land on which the city of Alexandria in Egypt was built, *b.c.* 300, did not exist in the days of Homer, six hundred years previous to that time. The lake Moeris, which Strabo describes as eighteen miles in length, is now nearly filled up. The ancients reckoned eleven mouths of the Nile, and seven navigable: now but two are navigable. The cities of Rosetta and Damietta, which were built upon two of the mouths, are now six miles from the sea. A piece of solid land, six miles from the mouth of the Rhone, was a harbor a thousand years since. A tower which was erected at the mouth of this river one hundred and eleven years since, is already a mile from the shore. When the wind is south, bars are formed at the mouth of this river of the sediment brought down; and the continuance of the wind for a few days covers them with marine shells—showing how salt and fresh water formations may be alternately formed. A great portion of the recent deposits of the Rhone consists of solid limestone. During eighteen hundred years, the shore at the mouth of the Po has been extended into the sea to the distance of eighteen or twenty miles; and from this down to two miles, for a hundred miles along the coast of the Adriatic. The town of Adria, now twenty miles inland, was a seaport in the time of Augustus. A delta, two hundred and twenty miles in length, has been formed at the mouth of the Ganges; and the depth of the bay of Bengal has been gradually diminished for a distance of a hundred miles from its mouth. Thus these effects are being produced. We, however, find, that in other places the sea is making equal encroachments on the land. The eastern coast of England has been wearing away from time immemorial. The sites of many villages marked on ancient maps are now covered by the sea. Of Hyde, only the tradition is left; and the site of Ravensport, once the rival of Hull, is now only seen at low water. In Dunwich, four hundred houses were at one time devoured by the ocean. The Isle of Sheppey, at the mouth of the Thames, now only six miles in length, was once a considerable island. A church near its coast was said to be, fifty years ago, in the centre of the island. The Goodwin Sands, ten miles in length by seven in width, lying under the surface near the coast of Kent, were once the estates of the Earl Goodwin. The sea now flows where the town of Brighton stood in the reign of ELIZABETH. In 1421, in Holland, seventy-two villages and one hundred thousand inhabitants were swept away by the sea. Twenty-five of the villages were never rebuilt, though the land is now again filling up. So much for the action of water. Independent of this, earthquakes and volcanoes are producing still more striking changes.

From the earliest records of history to the present time, large portions of Italy have at intervals been highly cultivated, and then again either been buried by rivers of burning lava, or covered by volcanic ashes. In the neighborhood of Vesuvius, the face of the country has been so changed, from time to time, as hardly to be recognized. Valleys have been filled, mountains elevated, and whole districts changed from gardens to deserts. The earthquake of 1755 swallowed up sixty thousand of the inhabitants of Lisbon, and ten thousand people in a single town on the north of Africa. In 1783, an eruption of Hecla, in Iceland, covered many thousand acres, which now remain as a barren rock; and all Europe was darkened by the ashes emitted. In *a.d.* 79, two sea-ports, Herculaneum and Pompeii, were overwhelmed by a single eruption of Vesuvius, to the depth of a hundred feet. The eruptions of the volcanoes of America, according to Humboldt, usually discharge mud and slime.—During the earthquake in South America of Feb. 4th, 1797, Fairholme estimates that forty thousand human beings perished by the mud and water that flowed from the mountains. One eruption of Etna, in Europe, covered a space of fifty leagues in circumference, and one hundred and twenty feet in thickness of calcareous sand or dust.

Thus we see what extensive changes are now being formed by existing causes.

(To be continued.)

Correspondence.

"Who by Searching can Find out God?"

Who is this mighty Architect,
That hung the spacious vault of heaven?
Who holds all worlds within his grasp,
And to the sun his course hath given?

The rivers, by whose power impelled?

Their center in the ocean find,

A medium formed, by which is held

An intercourse with every clime.

Who makes the earth yield ample stores

To satisfy the wants of man?

Who is this wonder-working power?

My soul, with awe pronounce His name.

'Tis God; the great, eternal God,

This pond'rous globe formed and arranged;

He spake! and all things at his word

From nothing to existence came.

Mortal, and can thy finite mind

Search out this God; his way explore?

Depths ever deep'n'g thou wilt find—

A boundless sea, without a shore.

Great God, whose power is unconfined,

Low at thy feet my spirit lies.

Fill me with rays of light divine,—

Eternal Wisdom, make me wise. I. LAKE.

The Question of Time.

Under the above caption, in an editorial of Feb. 20th, there is a quotation from Dr. Elliott's late work. He refers to previous periods of expectation that the consummation was at hand; and says that their failure "tends strongly to confirm us in our doubt and incredulity." Yet he adds, "to rest in scepticism, on such grounds, would evidently be bad philosophy. These are causes that would always operate, &c. Our true wisdom is to test each link of the chain of evidence by which we have been led to our conclusion (that the consummation is now nigh), to examine into the causes of previous demonstrated errors on the subject, and see whether we avoid them." The historic facts may be comprehensively, yet briefly, stated thus:—

The principal periods of expectation that the Lord's second coming has been "at hand" are the following:

I. In the apostolic age—prior to the destruction of Jerusalem. A part of our Lord's language, separated from its connection, was adapted to cherish such expectation: "When ye see all these things, then know that (He) is nigh. Verily, I say unto you, This generation shall not pass till all these things be fulfilled."

The apostle Paul's repeated saying, "We who are alive and remain" unto the coming of the Lord, was of the same general character; consequently the primitive saints, while uninformed of the chronological prophecies, could honestly infer that "the blessed hope" might be realized in their age. But when their attention was directed to "the question of time," they were told that it could not come till after the great apostasy. The second advent was placed "at the last trump"—at the close of "the times of the Gentiles"—at the destruction of "the man of sin"—at "the seventh trumpet."

Their time, whether to be indicated by periods or by prophetic fulfilment, is *our* time. They placed those stupendous events at the close of a series of events, and at the termination of "the times of the Gentiles;" so do we. This is good company, and good authority.

II. In the tenth century. The phrase, "a thousand years," (Rev. 20th.), was taken out from all neighborhood, with its attending events, and applied thus: Satan was bound when Jesus was born; consequently when A. D. 1000 should have expired, Satan must be loosed, and the judgment soon follow.—They overlooked all the leading facts predicted in this book. As if Satan would be so quick to take the hint, and leave "before the time;" as if he did not tempt Jesus when "thirty years of age!" Their application was quite as judicious as that now being made by a few in a contemporary. They make the blissful millennium to cover the period of greatest suffering to the saints. That period when all nations were deceived, and made to drink of the "golden cup" to drunkenness, by the Roman empire, in a modified form,—when the little horn on the fourth beast made war on the saints, "prevailed" over them, and "wore" them "out;" then they suppose that "they were blessed and holy"—that "they reigned with Christ a thousand years!" thus making out the most palpably irrational contradiction!! So the church, in the tenth century, overlooked Jesus' temptation by Satan; and also that strife and bloodshed, and revolution, and death, were seen by the Revelator to be the order of the day during the whole period of the trumpets down to the seventh and last. Surely we have so far avoided their error. We should be very humble and thankful.

III. At the Reformation. Luther is said to have hastened in translating the 7th of Daniel, lest the Lord should come before he finished. Now this is the feeling expressed by holy men in the Psalms and Prophets, while their attention is not directed to "the question of time;" but when they "searched and inquired diligently, searching what, and what manner of time, the Spirit of Christ in them did signify" for "the suffering of Christ and the glory that should follow," then they saw "that it was for many days"—at the burning judgment on the fourth kingdom, in its fragmentary form—"at the time appointed," which was two thousand and three hundred days.—So it is said of Luther, though roused by a lively faith in the glorious event, he was constrained, when contemplating "the question of time," to say that he

"verily believed it would not be delayed over about three hundred years." This makes his time Bible time—our time! The three hundred years are certainly, if not expired, about expiring.

IV. In our own age. Dr. Cotton Mather, and others, believed that the time was not likely to extend much beyond the close of last century. Dr. Armstrong, together with still others, placed the time of the consummation in the age of their children,—one of whom in the prime of life was lost in the steamboat Atlantic. Sir Wm. Cunningham, Joseph Wolfe, several presidents of colleges in this country, and many of the champion worthies of the church, have made the period in Dan. 8th to end about 1847. (We supposed, from the discrepancy in chronology, that '43 was eighteen hundred and forty-seven years from the birth of Christ.) Even Edward Irving, with all his eccentricities and faults, had nothing in his view of the termination of prophetic time which can be reasonably arrayed against ours. He made the period—"the time appointed" of Dan. 8th, to end about 1847. The thirteen hundred and thirty-five days he extended a few years into the future.

With even such a cursory view of "the causes of previous demonstrated" failures, we see that we have avoided them. We expect the coming and kingdom of Jesus at the dissolution of the fourth earthly empire,—the great agency in persecuting the church,—at the end of the two thousand and three hundred days, "the times of the Gentiles,"—"the generation" which has witnessed the specified "signs" given us by Jesus Christ our Lord,—after the first six trumpets have sounded, and at the seventh, which is now about sounding. Never, no never, was there an expectation of the Lord's coming based on the descriptive prophecies, the signs, and the first six trumpets fulfilled, till now! Never till now could it be ascertained that the prophetic periods were about expiring. All the rays of revelation are here converging to a focal point. Luther's time—the apostles' time—the Saviour's time, is *our* time, just so far as we can ascertain the import of their preaching; and all is founded on God's time. Dan. 8th. "At the time appointed the end" shall be. The Lord will come!

The Lord's coming is an event so desirable that the feelings of the church has burst out, on the least shadow of evidence of its proximity, with a spontaneity and power which nothing could fully suppress. But on "the question of time," the true light, and all the light of every age, is in harmony with ours. We have witnessed the rush "to and fro," with an increase of "knowledge," and other peculiar features of the last "generation;" therefore we may obey the coming One, our Judge, and say that we "know that (He) is nigh,—at hand!" "Out of the eater came forth meat, and out of the strong came forth sweetness." Part failures, when understood, "tend strongly to confirm" our faith, that He is now nigh. He will come soon, and not tarry. Amen. J. B. C.

[We see nothing in the above to dissent from. It is the view we have ever entertained since examining the question, which we have several times fully presented, and it is the very position taken by Mr. Elliott in the extract we gave from him, referred to.—Ed.]

"Prepare to Meet thy God." Amos 4:12.

These words were uttered to backsliding Israel, yet are applicable to all who need preparation to meet God; for he is righteous in all his ways, and holy in all his works, and hath no fellowship with the workers of iniquity. He is of too pure eyes to behold evil, and cannot look upon sin with the least degree of pleasure; neither will he clear the guilty, or acquit the wicked. Man has sinned. The crown has fallen from his head, the sceptre from his hand, and his glory is departed. Now he stands possessed of a heart that is deceitful, and above all things desperately wicked; yea, the thoughts thereof are only evil, and that continually. He rolls sin under his tongue as a sweet morsel, and drinketh iniquity as the ox doth water. His sins are red like crimson: and thus he stands, clothed in the garments of wrath, at enmity with God, and delighting himself with that preparation of Jehovah hates. Well may we say man needs a preparation to meet God. "Wherewithal, then, shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:6-8. "But can two walk together except they be agreed?" Amos 3:3. We may answer, No: for what communion hath light with darkness, sin with holiness, or Christ with Belial? None. Hence the great necessity of a mediator between God and man, that man may meet God in peace. God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved: who is the propitiation, or atonement, for our sins; and not for ours only, but also for the sins of the whole world. Yea, he gave himself a ransom for many, to be testified in due time. And now it is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners; and that when we were yet without strength he died, the just for the unjust, bearing our sins in his own body on the tree. Yea, the Father laid upon him the iniquity of us all, and by his stripes we are healed. He has opened a new and living way, by which we may draw nigh to God, and find acceptance through the beloved. But we are told that without holiness we cannot see the Lord. (Heb. 12:11.)

Blessed are the pure in heart, for they shall see God (Matt. 5th.) Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways. (Psa. 119:1-3.) Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city (Rev. 22); but there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie. They that were ready went in with him to the marriage, and the door was shut. (Matt. 25th.)

Dear reader, art thou ready? If not, remember, that without holiness no man shall see or enjoy the Lord, and prepare to meet thy God. Obtain from him, in answer to prayer, a clean heart; and having obtained it, keep it with all diligence; for out of it are the issues of life. So shalt thou join the rapturous choir of the redeemed millions, saying, "Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion forever and ever." "He which testifieth these things saith, Surely I come quickly." W. D. RITNER.

Letter from Bro. S. Chapman.

DEAR BRO. HIMES:—We left Wayne County three weeks since, intending to spend the Sabbath with the friends in Oswego, and endeavor to "strengthen the things which remain;" and then proceed directly to Russell, St. Lawrence Co. But when we arrived at Oswego, we found RIPLEY L. HASKINS there, holding forth his peculiar views, and the "brethren" who had previously made shipwreck of faith under the teachings of G. PEAVY, were wonderfully "taken with him," inasmuch that they forcibly reminded me of the company the apostle met at Athens. (See Acts 17:21.) At the request of Bro. and Sister Oliphant and others, I did think of preaching in the afternoon; but at the close of morning service, (having listened to some strange views, such as the restoration of a certain class of persons, denominated "Jacobites," in, or after the second resurrection,) one of the principal brethren said, "I hope the congregation will come together in good season this afternoon, for we want to hear more on this subject." Having heard already more than we ourselves could possibly digest, we left at noon for Sister Guilford's, in New Haven, feeling assured that it would be profitable to travel a little on the Sabbath, so as to visit the widow in her affliction, and to comfort a bereaved family with words touching the blessed hope, rather than waste our time in Oswego.

Sister Guilford is an own sister to our beloved Bro. Miller, and appears much like him. She had recently buried the companion of her youth, Bro. Silas Guilford. But she is comforted with the assurance, that he sleeps in Jesus.

We spent a night at Mr. Mansfield's, in Pulaski, and were mutually comforted in speaking and hearing on the subject of the blessed hope; also in reviewing some late accounts from their son, our dear Bro. L. D. Mansfield, now in the West Indies. The Lord continue to bless him and his labors there, and permit us soon to meet him in the kingdom.

Visited the brethren in Loraine, where we met Bro. and Sister Wendell, laboring with success. We spent a day or two with the friends at Wilcox Corners, and found them steadfast in the faith.

We next visited Bro. Robinson, in Watertown, where we received a pressing call to remain in this section for a week or two, to counteract the influence of R. L. HASKINS' late pernicious teachings. The call from Leroy was so urgent, that we visited them without delay, and labored successfully for nearly a week, during which time prejudice was removed from many minds, and the brethren were greatly quickened, and heartily gave glory to God.

We came to this place on Friday last, and have preached to a full congregation every evening and on the Sabbath to good effect.

The brethren at Feltville, a few miles east of here, have sent an express for us to visit that place and give a few lectures, to remove the prejudice created in many minds by Haskins' recent "message" there. It is said that he there, in the name of an Adventist, preached universal salvation, or final restoration of all men. But I have no time to proceed further on his track now. We have been on it, without any design on our part, in every place since we left Oswego. And in no place does it appear that his labors have at all been blessed to the comforting of the saints; but have uniformly served to distract and confuse the mind. I feel called upon, therefore, as a servant of the Lord, to caution the brethren and sisters of the household of faith against him and his teachings, especially the dear friends with whom I have labored.

To-morrow, if the Lord permit, we shall make another attempt to visit the friends in Russell and vicinity. After completing our work there, we intend to meet the call presented through the "Herald" a week or two since, from Bro. Baldwin, in Messina, and then return to our late field of labor in Wayne County. Our Post-office address will, therefore, remain, Wolcott, Wayne Co., N. Y.

Rutland (N. Y.), March 7th, 1848.

Letter from Bro. A. Smith.

DEAR BRO. HIMES:—It has caused me no little pain and anxiety since receiving information of your ill health; not that God could not advance the blessed Advent cause. I know he will. I feel that I have the witness in my blessed Bible and in my very soul. Outward appearances for the Bible truths are too plain and powerful for gainsayers and scoffers to withstand.—They quail under its illuminating rays, and the most they can do is to cast mysticisms in the way, and cry out "Millerism," &c.

The Advent cause is not losing ground here, although it is gaining but little. The few who have

openly professed faith in the Advent doctrine are firm and bold.

We are highly pleased with the new order and arrangement of the present volume of the "Herald;" but more especially with the sound and enlightening matter, and encouraging information, it brings us every week. I wait for it with the greatest anxiety. Its contents are soon devoured. I may not designate the writers who contribute to the richness of its columns, yet I may say, Cumming on the Apocalypse has been a blessing to me in a special manner, inasmuch as our modern teachers have called it a sealed book, and have seldom given us any instruction from it, since I have been old enough to hear from the pulpit. But I feel that we need your labors as an editor and a preacher. God grant that your health may be restored, and that we may be permitted to see your face in the flesh once more, and hear you expound the Scriptures. The Lord guide and guard you against all your enemies, is the prayer of your friends here; and you will receive their sympathy so long as you pursue the Christian-like course you have done, and keep in view the all-important, absorbing, glorious cause of the coming of the King, to sit on the throne of his father David, when the whole house of Israel, now scattered throughout the earth, shall be gathered out of every nation, kindred, language, and tongue, at the sound of the trump of the seventh angel,—when the kingdoms of this world shall become the kingdoms of Christ, and the saints, with Abraham, Isaac, and Jacob, received their promised rest and inheritance.

Blessed be the Lord, I feel as was expressed by Bro. Jones in the "Herald,"—"I am on the road to glory. Come what will, persecution, slander, and opprobrious epithets, I am bound for glory. O that all our dear Advent brethren would wake up, trim their lamps, and occupy until the Master comes."

I feel confident, were a lecturer to call on us here, it would do us much good; but I cannot promise much recompense, as there are but very few Adventists here. I sincerely wish some lecturer would call on me, as I believe there is a prospect of doing good.

I remain sincerely yours, praying, "Thy kingdom come," and waiting for the same.

Sandgate (Vt.), March 6th, 1848.

Letter from Bro. W. D. Ghoslin.

DEAR BROTHER:—Most sincerely do I wish the "Herald" to be continued, as I esteem it the most consistent Advent publication that we have, or can obtain. Although differing on some points with the "Herald," yet I love the bold and unflinching manner in which the fundamental doctrines of the Advent have been advocated in its columns. I hail with pleasure its weekly visits, as it is the only paper I take, or expect to.

Since my removal to this place in June last, I have visited the brethren in the northern part of Chateaugay, and the adjoining town of Berks. I have found precious souls waiting for the return of the Nobleman; and although the cause has suffered somewhat from the perfectionists and spiritualizing views, yet, on the whole, it appears to be on the gain;—the brethren seem to be awaking to the subject, and preparing for their coming King.

One week last Sabbath I was called to attend the funeral of an infant son of one of our brethren here; and although the child of their old age had fallen, yet its parents seemed to bow with submission to the dispensation of Providence, and to look forward to the day when their children shall come again from the land of the enemy. The text was Jer. 31:15, 17.

The course pursued by Bro. Wyatt, of Moira, is deeply painful to our brethren and sisters in this place, and in the places adjoining. He still continues to preach, but he is not the Bro. Wyatt of former days. He is indeed a loss to the Advent cause.

But among all our trials, we have still the same Saviour to go to for support and consolation, the same hope of our soon coming King, which has thus far cheered us on our dreary way. Go on, then, dear brother, go on in your pathway of duty, and rest assured that you have the sympathies and prayers of some that love their Lord and Master. You have met with trials, and afflictions, persecutions, and scorn from those without; this is no more than we should look for. But from those professing the same blessed hope, it does seem hard to endure. But take courage, dear brother, and let your motto be onward. A few more days of suffering the ills of this vain, inconsistent world, and all will be forever hushed in the joys of the world to come.

Chateaugay (N. Y.), March 8th, 1848.

[We can give no countenance whatever to the sentiments of Bro. Wyatt. They can only lead to disaster.—Ed.]

Letter from Bro. I. R. Gates.

DEAR BRO. HIMES:—Our series of meetings at Northborough were held; and notwithstanding the week was stormy, and very unfavorable for evening meetings, yet we had out quite a number that were deeply interested in the truth, and very willing to sacrifice the comforts of the domestic fireside for the house and worship of God. The number of Adventists is not large; but what there are, are in a sound and healthy condition. They all feel deeply interested in both the "Advent Herald" and the "Children's Herald." They are also, to a man, united in love, and deeply engaged in religion, and are exerting a most blessed influence in the community. The house that they purchased of the Congregational church is conveniently located, a few rods from the large Unitarian house, in the village of Northborough. It is a commodious and neatly built house, and speaks well for the enterprise of our brethren.

I next went to Holden, where I spoke twice to good congregations. The brethren there, although often without the regular ministry of God's word,



WE HAVE NOT FOLLOWED CONVENTIONALLY DEVISED PABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. I. BOSTON, SATURDAY, APRIL 1, 1848. No. 9. WHOLE No. 361.

THE ADVENT HERALD
IS PUBLISHED EVERY SATURDAY
AT NO. 9 MILK-STREET, BOSTON,
BY J. V. HILMES.
TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies.
\$10 for Twelve copies, in advance.
ALL communications, orders, or remittances, for this office, should be directed to J. V. HILMES, Boston, Mass., post paid. Subscribers' names, with their post-office address, should be distinctly given when money is forwarded.

Pray without Ceasing.
Pilgrim, on life's thorny way,
Can you ever forget to pray?
Can a slumber, weak and frail,
Beat about by every gale,
Lured by pleasure's siren song,
Drawn by folly's giddy throng,
Treading to its open grave,
Scorn the love which died to save?
(Hear, pause, while yet you may,
Never cease to watch and pray.)
Pray, amid the gloom of night,
Pray, when dawns the morning light;
When the noontide draweth nigh,
Humbly lift your heart on high;
When the daylight disappears,
And night's starry train appears;
Then, when all is calm and still,
Hush to peace each soulful will,
Come, poor pilgrim, while you may,
Bow the knee, and humbly pray!
Pray, in dark affliction's hour;
Pray, when blessings on you shower;
Pray, amid life's surging strife;
Pray, when tempest-clouds are rife;
Pray, when conscience whispers peace,
Do not let your pleadings cease;
Pray for strength to conquer sin—
Foes without and foes within.
Pilgrim, while on earth you stay,
Never cease to watch and pray!

Apocalyptic Sketches. No. IV.
BY REV. JOHN CUMMINGS, D.D.
GOD'S SEALED ONES.
“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wild should not blow on the earth, nor on any tree, nor on any herb. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom he gave power to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there stood a thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasse were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes.”—Rev. 7:1-17.

It would appear that soon after the temporary peace that followed the patronage of truth by Constantine, and even during the sunshine of that unexampled patronage, new clouds were gathering on the horizon of the Roman world, and preparing to explode and devastate the Roman earth. The prey was there, and the eagles were hovering near it. Sin was in the heart of the nation, and corresponding judgments were converging upon it, and accordingly the vision discloses to us four angels commissioned to restrain the storm, or keep back the menaced and deserved judgments, till another angel, according to his mission, seals the servants of the living God, that is, sets them apart, and preserves them from the desolations that were now about to descend on the unsealed and guilty ones. Now, in the order of chronology, which we have pursued in our discussion of the meaning of the seals, and in what takes place immediately after the sixth, is there any record of any judgment threatened about this time, and ready to light upon and scourge the empire? Again, we refer to Gibbon, who says, “The threatening tempest of barbarians which so soon subverted the foundation of Roman greatness was still repelled or suspended on the frontiers.” Now, these judgments, restrained by the angels, and according to Gibbon, sus-

pended on the frontiers, are embodied in the symbols called the trumpets, which we will explain in our next. But the preliminary question naturally suggests itself, What were the sins or demerits of the church or of the empire which provoked so unsparing judgments? All seems tranquility and peace, and religion visibly triumphant. We shall discover the cause of these judgments partly from history, and partly from the characteristics of the sealed ones, which last, by implication and contrast, reveal to us the errors and apostacies of the church of Constantine. The truth is, the church suffered more in the sunshine of the royal countenance than amid the blaze of burning faggots: the persecution of the heathen did not injure her so much as the patronage of the professing Christian. In the one case, she grasped her white robes more closely around her: in the other, and in unsuspecting moments, she let them go—she laid aside in the intoxication of her visible prosperity her diadem of beauty, her raiment of victory—parted with her eyesight, and put on the livery of Cæsar, and ground at his mill a miserable drudge: and all the seeds of apostasy, predicted in the Scriptures, and sown broadcast by Satan in the days of persecution, shot up under the imperial patronage into a disastrous harvest. After the adoption of Christianity by Constantine, the gospel became fashionable—it was the religion of the court, and the higher classes of society—its creed was no longer a loss, but a profit—the principles that once preceded their earnest advocates to prison, to the stake, and to the wild beasts, now paved the pathway to honor, office, and preferment. Christianity, in short, was a qualification for office, a recommendation to Cæsar, a passport to honor. The catacombs in which the early Christians had worshipped in silence and secesy heretofore, and in which, as recorded by Dr. Maitland, they had left so many inscriptions that demonstrate the primitive character of Protestantism, were now exchanged for magnificent cathedrals; the tombs around which the persecuted clustered, as the only unmolested places on the earth in which they could worship the God that made it, were abandoned for temples towering to the skies; the earthen vessels of the communion were substituted by golden and silver chalices; ceremonies became outwardly splendid—the once lowly ministers of the cross became the companions of kings, and mitres adorned with precious stones covered those heads that were recently exposed to all the elements of heaven. The baptismal font was surrounded with innumerable candidates, drawn to it rather by the prospect of temporal preferment than by attachment to Christian truth, and the visible church at length rose above the State, and dictated terms to the monarchs of the world, little remembering that such a height was real depression. Medals were struck with the image of the Phoenix, as the symbol of the rising prosperity of the Christian church; and the enthusiasm felt by Christians was almost unbounded. Mistaking the spiritual character of the church of Christ, and identifying its earthly grandeur with its real success, they believed that the Millennium had at last dawned upon the world—and even in more modern times, such writers as Grotius and Hammond, and even the venerable martyrologist, Fox, have expressed their conviction that the reign of Constantine was the realization of the Millennium of the Apocalypse. Eusebius, the historian, thus writes of the church of that day—“It looked like the very image of the kingdom of Christ, and altogether more like a dream than a reality. What so many of the Lord's saints and confessors before our time desired to see, and saw not; and to hear, and heard not, that is now before our eyes. It was

of us the prophet spake, ‘The wilderness shall rejoice, and the solitary place blossom as the rose;’ whereas the church was widowed and desolate, her children have now to exclaim to her, ‘Enlarge thy borders, the place is too strait.’ The promise is now fulfilling. All thy children shall be taught of God, and great shall be the peace of thy children.” All this was grievous misconception, as we shall presently see. The great multitude consisted of mere professors, or embryo papists. It was not the Millennium, as Eusebius dreamed, but the mystery of iniquity ripening and maturing. What we call Puseyism in the nineteenth century, was the predominating religion of the fourth. And this explains the reason of Tractarian sympathy with the fourth century. Almost every element of Popery was in full action, the Apostolic church had become apostate, the fountain of living waters had been renounced for the broken cisterns of the church, and having lost the Sun of Righteousness, the ministers of that day were walking amidst sparks of their own kindling. The first seed of the apostasy was the universal perversion of the sacrament of baptism—it was now understood to require a priest to administer it. The very loftiest epithets of excellence and virtue were used to describe it—it was called, “the Lord's mark,” the “illumination,” “the preservative,” “the investiture of incorruption,” “the salvation.” Cyril, an eminent father of that day, thus defines it: “Baptism is the ransom to captives, the remission of offences, the death of sin, the regeneration of the soul, the garment of light, the chariot to heaven, the luxury of Paradise, the gift of adoption.” New and superstitious ceremonies were added to it; at one time the baptized turned to the west, while the priest uttered the accustomed exorcism. At another time, he turned to the east, to receive the light of the Holy Spirit. He was then clothed in a white dress, received a crown of victory, and was enrolled as one of the elect; and all Christians, by being baptized, were pronounced saints, believers, elect; and such was the universal confidence in the regenerative efficacy of this sacrament, that vast numbers of converts, in order to enjoy the world as long as they could, delayed it to the hour and agony of death, and then were baptized as their passport to heaven. Among others was Constantine, as is shown by a medal with a relieve of that illustrious personage, bearing the inscription, “NATVS BAPTIZATVS,” that is, born again by baptism. In fact, this beautiful initiatory ordinance had ceased to be what its divine Author has constituted it, and instead it had been caricatured into an amulet—an exorcism—a potent chemical drug, that served as an antidote to sin, and a specific for regeneration. Milner, the historian, justly remarks of this period, “There was much outward religion, but the true doctrine of justification was scarcely seen; real conversion was very much lost, and external baptism placed in its stead.” Tradition and the doctrine of reserve had superseded Scripture and overlaid the distinguishing truths of the Gospel. Human priests and spurious propitiatory sacrifices and ecclesiastical altars, and processions and ceremonies, constituted the only visible Christianity from A.D. 324 onward to A.D. 395—the period during which the sealing by the angel takes place. Satan had succeeded in corrupting what he could not extirpate; and out of an amalgamation of Paganism, Judaism, and Christianity, had concocted a system too unholy to be of heaven, and too subtle to be of earth—his own masterpiece, Popery. This state of things provoked the judgments that were only suspended in the hands of the restraining angels until the process which we now proceed to describe was accomplished. This sealing was the election

of the faithful few who were to be spared the calamities that were to fall fast on all besides—the selection of a church from the midst of a church—the numbering of the spiritual Israel, in order to be marked by God with that more precious than Paschal blood, which would shield them from the judgments inflicted by the Goth, and save them from the contamination of the prevailing apostasy, originated and matured by Satan. Sealing implies the fact of their secrecy—they were God's “hidden ones,” “the world knew them not,” their “life was hid with Christ in God,” the springs of their joy, their sorrow, their hope, their happiness, were such as the world did not understand, and a stranger could not intermeddle with. This sealing implies also our safety. They were set apart for God to be preserved to his kingdom and glory, and they were taught and enabled to sing while they were sealed, “There is no condemnation to us who are in Christ Jesus.” Satan hath sought to sift us, but our great High Priest has prayed that our faith fail not. “Who shall separate us from the love of God? Shall tribulation, or affliction, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us.” This sealing also implies property in the thing sealed. We seal only what is our own. These were not their own, they were bought with a price—the precious blood of a Lamb without spot or blemish. And lastly, we seal only what is of value. Worthless things are not fit for being sealed, but these were God's “jewels,” his “portion,” his “inheritance.” Though the language employed be Jewish, yet they who were sealed were not literal Jews, but Christian believers. They were Gentile Christians, described in similar language in other portions of Scripture, such as, “If Christ's, then Abraham's seed;” and again, “Peace on all the Israel of God;” and again, “without Christ, aliens from the commonwealth of Israel.” Thus Jewish phraseology is employed to describe Christian character. And the tribe of Levi is enumerated with the rest to show that there is no distinctive sacrificing priesthood under the evangelical economy, but that all are kings and priests unto God. It was first “the few” chosen out of the “many called,”—the God-baptized selected from the man-baptized—the baptized with the Spirit from the multitude baptized with the water only. While we are not to pronounce where God has not definitely spoken, we cannot but notice here, and indeed throughout the Scriptures, the multitude of the perishing—the paucity of the saved. Yet we must not with the Antinomian lessen those few, or with the latitudinarian unscripturally augment them. Let this alone be our personal feeling and resolve, if two only shall be saved I will try to be one; and never let us forget that circumstances sometimes conceal far more beautiful and holy characters than we are disposed to think. There are dim and distant stars lighting up their own orbits, though we see them not; and there are flowers in the regions of perpetual snow, unknown, untrod by the traveller's foot, but seen by God, and executing their mission there. The most precious gems can be reached only by rending the rocks that bury them, and kingly eyes alone can prize them when they are brought to light.—(To be continued.)

Satanic Daring.
BY CHARLOTTE ELIZABETH.
The truth being established that there exists a company of evil spirits, who are continually employed in resisting the power of God, and in stirring up his creatures to rebel against his authority, it is not to be expected that in every in-

stance cited as illustrating this truth, precise mention by name should be made of those who are clearly exhibited in that work. Very many causes may be adduced where such mention is distinctly made; and in tracing others to the same source, we must bear in mind the apostolic warning, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed." Jam. 1:13, 14. The plan, therefore, of Satan is, to watch the indications of our prevailing corruptions, and to provide us with opportunities of gratifying them, that lust when it hath conceived may the more readily bring forth the sin which, as the enemy well knows, will, when it is finished, bring forth death.

Nor is it to the evil passions alone that he appeals; his daring knows no bounds. Even in the holy nature of the man Christ Jesus, as untainted by original or by actual sin, he could seek for somewhat whereon to build a powerful temptation. He had been incessantly assailing the patient Saviour in the wilderness during forty days; at the end of which he saw him tortured by the cravings of a hunger, which the termination of his prescribed season of fasting left him at liberty to satisfy. Now it would have been every whit as easy for our Lord, by the putting forth of his infinite power, to transform a stone into bread, as to multiply five loaves to the satisfying of five thousand people; or out of the stones of the temple to raise up children unto Abraham. The desire for food was natural, lawful; yea, it was a duty to satisfy it, since prolonged abstinence must end in self-murder. We may indulge in guesses and suppositions as to the precise grounds on which the suggestion stood as a temptation of the devil, but all that we can certainly know is, the fact that so it was, and that as such it was rejected. Coming as it did, in the shape of a proposal merely to satisfy a human want by his divine power, we see the deep craftiness of this insidious and perfidious tempter, and learn a solemn lesson of perpetual watchfulness, and careful sifting of whatever is suggested to our minds, whether by outward circumstances, the counsel of friends, or the seemingly intuitive suggestions of our own minds: for he who assailed the Master will not spare the servant.

Again, the object of our Lord's incarnation was to wrest from Satan the kingship of the world; to cast him out of his possessions, to take the prey from the mighty, and deliver the lawful captive. This was to be accomplished by exceeding bitter sufferings, of which a foretaste was then present, in the pangs of extreme hunger. Humanity shrank from what Deity foreknew; and we have very touching statements from the evangelists, of the anguish that overwhelmed the blessed Jesus on the near approach of the climax of his woes. He was even brought to pray, "O my Father, if it be possible, let this cup pass from me!" Matt. 26:39. Yet in all this not a taint of evil existed; it was the innocent shrinking of innocent, holy flesh, from intense tortures. Of this Satan seems to have taken his next advantage; for he exhibited to the divine object of his infernal artifices all the kingdoms of the world, with a reference to his own acknowledged sovereignty over them, and proposed terms on which he would consent to abdicate in favor of his dreaded opponent, so rendering needless the terrific conflict in which the Lord must engage to effect his expulsion by force. This was a most refined temptation: it proposed a single momentary act of homage, in acknowledgment of the existing supremacy of that enthroned rebel and traitor, to be followed by the instantaneous resignation of his usurped dominion into the hands of the rightful King. He saw the mortal frame drooping under prolonged inanition; he knew how closely the human mind naturally sympathized with the body's feebleness: he calculated on the effect of forty days' endurance of hunger, thirst, weariness, solitude, and unsheltered exposure; and he, the devil, the liar, and the murderer, boldly ventured on a proposition, the nature of which sends a shudder through the heart of the Christian, for whose sake the Lord of glory was exposed to such an indignity as this! But it gives a very terrible view of the self-confident greatness of the adversary. May it sink deep into our minds, and fill us with that salutary fear which shall keep us ever mindful of the foe's devices.

The Lord's reply was strongly indignant; "Get thee hence, Satan!" But now this holy indignation, this desire to be freed from the presence of the archfiend, who had been harassing him for forty days and nights, this detesta-

tion of his odious suggestions, was next laid hold of as the ground-work of a third temptation. By the exercise of that mysterious power, of the nature of which we must remain ignorant, but ought never to be forgetful, the devil placed his destined conqueror on a pinnacle of the temple in Jerusalem, and calling to his aid the Scriptures, which had been successfully opposed to his preceding attempts, he invited the Saviour to cast himself down; "for it is written, He shall give his angels charge over thee, to keep thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Luke 4:10, 11. To be at once delivered from the immediate presence of Satan, and received into the arms of the holy angels; while to decline it was apparently to shrink, not only from the proof of his divinity, but also from a test of individual faith in the promise of God: this was a snare, the craft and subtlety of which are not always sufficiently considered; nor the practical use of the lesson regarded. For, be it remembered, it was no necessary part of our redemption to make us acquainted with such a passage in our Lord's experience: the Holy Ghost has very sparingly revealed to us the particulars of what was by far the most grievous portion of his sufferings: we are not told what took place during the forty days, throughout the whole period of which, St. Luke tells us, he was tempted of the devil. The thorny crown, the scourge, the nails, the spear, were the lot of many others, whose physical frames suffered, perhaps, no less exquisitely the pangs of a torturing death; but here we have a glimpse of mental and spiritual endurance, such as would crush the whole mass of guilty men—"the travail of his soul"—the "sorrows" and the "grief;" the heavy pressure wherewith "it pleased the Lord to bruise him." Isa. 53:10. We know not what ensued, when, just previous to this fearful agony in the garden, the Lord said, "the prince of this world cometh." John 14:30. Neither can we penetrate what was implied in the expression used to the wretched man who seized on him—"This is your hour, and the power of darkness." Luke 22:53. Hereafter we shall doubtless know what in their present burdened state our spirits could not support: we shall better comprehend the nature and intensity of sufferings undergone by Him who poured out his soul unto death for us: but since what is given by inspiration is written for our learning, we may be assured that the scene so distinctly sketched of the mysterious encounter between the Son of righteousness and the prince of darkness, is intended to fill us with godly fear; to keep us watchful against the tremendous foe, and to endeavor to us the written word of the Old Testament, which some Christians are apt to slight; but which furnished the Captain of our salvation with weapons wherewith to repel the bold assailant. The deity of Jesus is the sword, from which Satan shrinks; and even in the brief, but expressively momentous narrative referred to, there is observable a constant reference, on our Lord's part, to the eternal God, which appears calculated to remind the rebel that He, with whom he was presumptuously dealing, was yet the Lord his God. Some have represented this assault as planned by the evil one, to satisfy himself as to the fact of Jesus being the Christ: we cannot subscribe to this view: surely the prince of the devils was not worse informed than his subordinates, who, on the approach of our Lord, evermore yelled forth their confessions of his deity, and deprecating the visitation of his wrath. Satan knew full well, that the elect angels were no liars, like himself: and when in songs of joy and praise they announce to the shepherds the birth of "a Saviour, which is Christ the Lord," he could not disbelieve their testimony. The particulars of that miraculous birth were not concealed from him; neither was the promise which God gave to Eve, or the prediction declared to Ahaz, unknown. Still less can we for a moment suppose that the testimony given just before, at the Lord's baptism, had escaped him. No; Satan knew with whom he had to do; and well may we tremble, when we find him taking advantage of the purest concomitants of undefiled humanity, and with them tempting the Lord his God.

Scripture likewise unfolds to us many instances in which God's servants have been assailed by the enemy, under the feigned character of a divine influence, to confirm which he has put forth all his powers, and wrought wonders. A very remarkable instance of this is found in the story of Israel's deliverance: and though it is a part of his craft to lead men so to explain away the passages touching himself, as to neutralize in a great degree God's gracious

purpose in dictating them, we are not bound to follow their glosses,—we may venture to take Scripture as we find it, and to believe that when the Holy Ghost says a thing, he means what he says, and not something else. The marvels that Satan wrought by means of Pharaoh's magicians were calculated not only to harden the heart of the tyrant against the truly miraculous manifestations of God's power, but also to stagger the faith of Moses and Aaron in the divine origin of their mission. We are not at liberty to call them juggling deceptions, as some do; mere sleight of hand tricks, performed by court conjurers: the word of God declares them to have been realities: and most instructive they are to us. * * * We find the magicians of Egypt doing what man, without supernatural aid, could never have accomplished. "Now the magicians of Egypt, they also did in like manner with their enchantments; for they cast down every man his rod, and they became [not they seemed to become] serpents: but Aaron's rod swallowed up their rods." Ex. 7:11, 12. Here was a great wonder wrought by the power of Satan, but overruled to the fuller proof of the mighty work of God. When Moses turned the water into blood, the magicians did the same, but of course on a very small scale, since there could be but little left for them to practise upon. Again, they were able to imitate a miracle, by bringing up frogs upon the land; but now the power of Satan ended; the next wonder was one of creation, and life, even the lowest order of animal life is not his to bestow. He can kill, when permitted; but to make alive was never given to him. His agents essayed to bring up frogs, from the recesses where they were hidden, and succeeded; but when they attempted to bring forth lice from the dust of the earth, they utterly failed. It does not appear that after this they ventured on increasing the swarms of flies, as they had done that of frogs; or to smite the cattle of the children of Israel, when the Lord had destroyed those of the Egyptians: and the next visitation drove them out of the royal presence, covered with loathsome sores, which their infernal master had no power to heal.

How encouraging is this to us! Satan may do much to terrify, to perplex, and to afflict us; but as soon as he touches on a single attribute of the Most High, he fails, and is put to flight. Yet to make it appear that what he does is done immediately by the Lord, is almost always his plan. Thus we find, when destroying the flocks of Job and their attendants, he so managed his elements of destruction, that the terrified messenger of evil tidings described it as a divine visitation: "The fire of God is fallen from heaven, and hath burned up the sheep and the servants, and consumed them." Job 1:16. It could not but dreadfully aggravate the affliction of the righteous man, to regard these sore trials as marks of the Lord's indignation, proceeding directly from Him: and no doubt it was so arranged to add power to the detestable suggestion conveyed through his wife. But though Job believed the lie, his faith in God's love failed not; by faith he endured, and through faith he triumphed. If we do not distinctly see in what manner faith acts as a shield, or how effectually it quenches all the fiery darts of the wicked, it is because we do not sufficiently search the Scriptures. They abound with glorious illustrations: and the path of safety is so clearly laid down, that the wayfarer men, though fools, shall not err therein, if they simply attend to the indications given. To those who study it with prayer, as a book written not for the learned, but for "the poor of this world," the "fools," the "babes," to whom the Lord has declared that he will make his wonders of salvation known, the Bible is of all works the most intelligible; only rendered otherwise by the foolish "wisdom of this world," holding up its moonlight to make the sun visible. Satan owes much even to the best of commentators; for they have frequently assisted to veil both his person and his devices, by their ill-judged attempts at elucidation, which, taken in their literal sense, God's words would have revealed important practical truths respecting him.

We are dwelling principally on the display of satanic presumption, as the usurping god of this world: the means by which that usurpation was effected, present a fearful view of his daring self-reliance. In his very first approach to our unhappy race, then rejoicing in sinless felicity, he deliberately contradicted the express declaration of the Most High God; and appealing, as afterwards in the case of the second Adam, to a perfectly innocent, laudable desire, he stirred up Eve to seek higher attain-

ments in knowledge, a clearer perception of good, as opposed to evil; then stimulating this thirst for information beyond due bounds—leading it to overpass the landmark of submission to the Divine will, he accomplished at once what must have appeared to himself a most hazardous undertaking. To represent God as a liar could not but be congenial to the diabolical nature of the accursed spirit of evil; but that a creature so formed to know, to love, and to serve the Lord, surrounded on all sides with the profusion of his bounty, and continually drinking from the fountain of all spiritual, all intellectual, and physical enjoyment, under His paternal hand,—that such a creature should at the first word be persuaded to credit the lie, and to rush into open transgression, must have been marvellous in the eyes of the tempter. How marvellous in ours must be the extreme daring that prompted him to the enterprise.

After such a proof of the weakness of human nature, while yet wholly untainted with sin, and the observation during many ages of the frightful depravity into which a being originally created after the image of God, might easily be led, it becomes less inconceivable that Satan should have availed himself of the permission to assault the man Christ Jesus; for, be it always remembered, that only by permission could he approach the Saviour. We are distinctly told, that after the baptism and public recognition from heaven of our blessed Lord, preparatory to his ministerial, or prophetic work upon earth, "Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil." Matt. 4:1. However high, however powerful, however privileged the great adversary may be, during the time of his yet remaining unbound, still, in the sight of God, he is equally helpless and contemptible, as he is hateful. He durst not utter even an extenuating word when his doom was pronounced, together with that of his wretched victims: he cannot hurt a hair on the head of one of Christ's meaneest followers, without a special leave so to do; and then he cannot overpass the precise boundary of his permitted machinations, "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days." Rev. 2:10. Some, not all, he should have leave to cast into prison, and then only that they might be tried, not destroyed; and their trial should continue ten days, not a minute longer. His commission, no doubt, is much larger with respect to those who are still in "the snare of the devil; who are taken captive by him at his will" (2 Tim. 2:26), and who will ultimately share his burning abode forever, if they turn not to Christ for deliverance; but the blessed work of the Gospel preached unto man is "to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in Christ" (Acts 26:18); and when this is once accomplished, the devil is compelled to recognize the indwelling power and presence of his conqueror in them; and without a special leave, granted for some wise purpose, "That wicked one toucheth them not."

My Saviour.

BY JOHN EAST, M. A.

PASSOVER.

MY SAVIOUR is my PASSOVER; "For even Christ our Passover is sacrificed for us" (1 Cor. 5:7). The Passover was, strictly speaking, that act of mercy whereby the Israelites were spared and saved, when the destroying angel, passing through the land of Egypt, destroyed the first-born of every family not redeemed by the blood of the appointed lamb. The name was ever afterwards given to the feast which commemorated that deliverance; subsequently, to the sacrifice, which afforded the feast; and ultimately, to the Lamb of God, as the great antitype, to which the redemption of Israel, the commemorative feast, and the atoning lamb pointed.

In the person of my Saviour I see my true Passover. "He was brought as a lamb to the slaughter" (Isa. 53:7): meek and unopposing; spotless and unblemished; taken, as it were, from the flock, as being of our own nature; and, like the lamb to be slain, which was taken from the flock four days before the day of sacrifice, devoting himself to his redeeming work in the fourth year before he suffered. (Ex. 12.)

I recognize my true Passover in my beloved Saviour's sufferings and death. Like the paschal lamb, he was slain "by the whole assembly of the congregation of Israel," who conspired his death. The sin of a whole guilty world raised that shout,—*"Crucify him! cru-*

cify him!" (Luke 23:21.) The lamb was killed by the effusion of its blood, and was then roasted with fire, without the breaking of a bone. This latter feature in the type was fulfilled by the special providence of God, who restrained the Roman soldiers from their usual barbarity; and my soul mingles joy with my tears, while I ponder the atoning agonies of my Lord, when he voluntarily "poured out his soul unto death" (Isa. 53:12), deliberately letting fall, drop after drop, of his most precious blood, until enough had been shed; and patiently enduring the fiery wrath of divine justice (Ps. 22:14, 15), until, the smile of his Father's countenance returning, he knew that his atonement was accepted and finished. Moreover, the time and place of the typical and antitypical passover were the same, at least from the time of David, between noon and sunset, "in the place where the Lord chose to put his name."

My Saviour's blood is called "the blood of sprinkling" (Heb. 12:24), because, being sprinkled on my guilty soul, as the lamb's blood on the door-posts of the Israelites, my sin is remitted, and the Angel of vengeance has no authority to smite me. I am safe. It was by faith that the Israelite obeyed the law of the paschal sacrifice, and received its promised benefits. By faith let me receive "the law of the Spirit of life in Christ Jesus" (Rom. 8:2) and all the rich results of his death.

The Distances of the Stars.

If I speak of millions of miles it only confuses the mind. Let me use a different unit of measure. I have already told you that light flies with a velocity of twelve millions of miles in a minute. Now, then, in order to reach us from this star in the Constellation of the Swan, which we suppose to be the one nearest, it must in its flight take ten long years to reach this planet. And this is the nearest of all the fixed stars by which we are surrounded.

If the pupil of the human eye could be expanded to twice its present dimensions, it would receive light sufficient to enable it to penetrate twice as deep into space. It is found that it can now see a star of the sixth magnitude. But this does not give an exact idea of the space-penetrating power of the eye, because the distances are not in the exact ratio to the amount of light. A star of the sixth magnitude is twelve times more distant than one of the first. The human eye is capable of penetrating into space twelve times as deep as the line that joins it to the nearest fixed star. If we could increase the diameter of the pupil and make it twice as large, it would see twenty-four times as far. Now if we aid the eye by the telescope, the diameter of the pupil, or the object-glass of the instrument, we can arrive at a very accurate measurement. Thus I always know the space-penetrating power of the instrument with which I read any one of the distances;—it is in this way we are able to penetrate from one to another depth, and to know what is the radius of the mighty sphere of which we are making an examination.

The first question is: Whether it be possible to penetrate through the depths of the Milky Way? Herschel attempted this again and again. He takes a spot just visible to the naked eye, and with a low magnifying-power begins his examination. He finds this spot showing hundreds of stars, and behind them appears to be a milky whiteness, which indicates other stars more remote. He takes a telescope of larger power, and this causes the spot to blaze with more stars; yet still there is a milky haze indicating that he has not yet penetrated the utmost depths. He takes another still more powerful instrument, and yet he does not attain the outermost limits, for still there is a haziness beyond. Finally, he places his forty-foot reflector in the direction, and then finds the whole to glow with beautiful objects like diamond points upon the deep, clear vault of heaven, without a stain beyond. Now he knows he has penetrated to the outside, and he knows how much power was required to take him there, for he has gone onward step by step till the last haze is removed. I have had occasion to go through the very same examination, and I can give not the slightest idea of the feelings produced, when upon opening the full power of the telescope, I looked entirely beyond the limits of the Milky Way, and saw these orbs resting upon the deep, unstained blue of heaven.

Well, now, what is the depth of these strata? We find it possible to gauge it; we throw out the sounding-line, as Herschel calls it, in every possible direction. He has done it, and the prominent part of this particular spot extends to such a depth that there must be a series of

five hundred stars, one behind the other, and each point as remote from the other as is the nearest fixed star from us. Such is the depth of these objects. Now we are able to measure its figure, and tell its dimensions. This has been done. I will not delay the audience by going through any explanations of the manner in which it was accomplished.

Having determined the figure of the Milky Way, the next point is this: When we stand out upon the outer circumference of this mighty circle, what is beyond? Is it possible there is anything beyond? or have we reached the ultimate limit? I answer, we have not reached it. When we look out upon the heavens, we find not only hundreds, but thousands, and, with the aid of the telescope, tens of thousands of islands, all as magnificent as this mighty cluster with which we are united, whose suns number hundreds of millions. Now, can we tell anything about their distance? Can we locate them in strata, as we locate the stars belonging to our own system? I answer, yes: it is easy to estimate, with a given sized aperture to any instrument, how far it will discern a star of the first magnitude. In case it be removed till it is just visible through the great fifty-four feet telescope of Lord Rosse, it is ascertained that the distance is so great that it will take light sixty thousand years to wing its flight to us. Remember, this is one solitary object—a single star. Suppose it were possible to gather up the Constellation of Hercules, which is another universe somewhat like our own, and so near to us that by the aid of the ordinary instruments it is found to be composed of brilliant stars; let us move it backward and backward till the mighty eye of Lord Rosse's great telescope just loses sight of it. Where think you it will be? I am almost afraid to tell you the distance; it actually overwhelms the mind; it gives such an idea of infinity that it seems impossible to comprehend it. Thirty million years will it require for the light to wing its flight, before it can reach this earth.—Prof. Mitchell.

Forest Scene in Brazil.

Beyond the bridge is the primeval forest.—Trees of incredible girth tower aloft, and from their tops one in vain endeavors to bring down the desired bird with a fowling-piece. The trunks are of every variety of form; round, angular, and sometimes resembling an open net work, through which the light passes in any direction. Amid these giants, very few low trees or little underbrush interfere with one's movements, and very rarely is the path intercepted by a fallen log. But about the trees cling huge snake-like vines, winding round and round the trunks, and through the branches, sending their long arms binding tree to tree. Sometimes they throw down long feelers, which swing in mid air until they reach the ground, when taking root, they in their turn throw out arms that cling to the first support. In this way the whole forest is linked together, and a cut tree rarely falls without involving the destruction of many others. This creeping vine is called sapaw, and having the strength and flexibility of rope, is of inestimable value in the construction of houses, and for various other purposes. Around the tree-trunks clasp those curious anomalies, parasitic plants, sometimes throwing down long slender roots to the ground, but generally deriving sustenance only from the tree itself and from the air, called hence, appropriately enough, air-plants. These are in vast numbers, and of every form, now resembling lillies, now grasses or other familiar plants. Often a dozen varieties cluster upon a single tree. Towards the close of the rainy season they are in blossom, and their exquisite appearance, as they encircle the mossy and leaved trunk with flowers of every hue, can scarcely be imagined. At this period, too, vast numbers of trees add tribute of beauty, and the flower-crowned forest, from its many colored altars ever sends heavenward worshipful incense. Nor is this wild luxuriance unseen or unenlivened. Monkeys are frolicking through festooned bowers, or chasing in revelry over the wood arches. Squirrels scamper in ecstasy from limb to limb, unable to contain themselves for joyousness. Ceattis are gambolling among the fallen leaves, or vying with monkeys in nimble climbing. Pacas and agontis chase wildly about, ready to scud away at the least noise. The sloth, enlivened by the general inspiration, climbs more rapidly over the branches, and seeks a spot where in quiet and repose he may rest him. The exquisite, tiny deer, scarcely larger than a lamb, snuffs exultingly the air, and bounds fearlessly, knowing that he has no enemy here. Birds of gaudiest plu-

mage flit through the trees. The trogon, lonely sitting in her leaf-encircled home, calls plaintively to her long-absent mate. The motinot utters his name in rapid tones. Tucano calls loudly from some fruit-covered tree, where the great toucans are rioting. "Noiseless chattering" flash through the branches. The loud rattling of the wood-peck comes from some topmost limb; and tiny creepers, in lively, the gayest of the gay, are running up the tree-trunks, stopping now and then their busy search to gaze inquisitively at the strangers. Pairs of chiming thrushes are ringing their alternate notes like the voice of one bird. Parrots are chattering, paroquets screaming. Manakins are piping in every low tree, restless, never still. Wood pigeons, the "birds of the painted breasts," fly startled; and pheasants of a dozen varieties go whirling off. But, most beautiful of all, humming-birds, living gems, and surpassing aught that's brilliant save the diamond, are constantly darting by; now stopping an instant to kiss the gentle flower, and now furiously battling some rival bumble-bee. Bejar-flor, kiss-flower,—'tis the Brazilian name for the humming-bird, beautifully appropriate. Large butterflies float past the bigness of a hand, and of the richest metallic blue; and from the flowers above comes the distant hum of myriads of gaily-coated insects. From his hole in the sandy road, the harmless lizard, in his gorgeous covering of green and gold, starts nimbly forth, stopping every instant, with raised head and quick eye, for the appearance of danger; and armies of ants, in their busy toil, are incessantly marching by.—Edward's Voyage up the Amazon.

Fourth Universal Monarchy.

NUMBER XVI.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Rev. 13:2. In Dan. 7:19, the same beast is said to have teeth of iron, and nails of brass, clearly denoting the time when the pure iron existed only in its mixture with clay. This beast is said to be "like unto a leopard"—spotted as a leopard,—a mixture of different colors. May not this denote the same features in the Latin government as is symbolized by the iron and clay in the metallic image in the second chapter of Daniel. So we think. This beast like a leopard would, then, denote the mixture of Romans and Germans in one government. The nails of brass would symbolize the Grecian character of that government, the feet of a bear its Persian character, the mouth of a lion its Babylonian character, its iron teeth its Roman character, and its resemblance to the leopard its barbarian or German cast. We shall denominate this beast ROMANO-GERMAN, and symbolizes the Latin government under the first administration of that race, commencing about the year 476 after Christ. The dragon resigns his power, his seat, and great authority. This resignation was that of the Roman in favor of the barbarian family, under a new religion.—Rome conquered the Germans politically and ecclesiastically, though physically overcome by those nations. There is a transfer to the second family of the diadem, the language, the laws, and religion. So far we can trace the analogy between John's prophetic mirror-scene in the natural world, and their realities in the moral world.

"And I saw one of its heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." v. 3. Two features are here noticed, two events detailed: 1st, the wounding of a head: 2d, the devotion of the world to the beast. The wound we have noticed in a former number. The head is not destroyed, but receives a deadly wound. This wound was inflicted on the sixth and imperial head by barbarians of German extract. Four of those deadly thrusts took place under the first four trumpets. They were inflicted by the barbarians under Alaric, Genseric, Attila, Odoacer, and Theodoric, and were the efforts of the barbarians to gain the supremacy. The healing of the wound not taking place in the period we are now describing, we shall pass it by until we investigate the scarlet period.

The adoration of the people for the institutions and laws of the empire was conspicuous in every age from its conquest by the barbarians. "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" The population of the Roman dynasty regarded their rulers with a degree of awe and reverence

approaching to adoration. "The serfs and common people revered the monarchs, the various ranks of nobles, and their armed followers, as a superior race, while poets and historians celebrated their warlike exploits, and philosophers and priests justified their usurpations, and eulogized the wisdom and benignity of their rule." So the subjects of the German rulers regarded their chiefs as having succeeded to the power and dignity of the old Roman rulers, and, therefore, paid them the same homage. In other language, they worshipped the dragon and the beast. They paid adoration to the rulers; both to the Roman rulers, and to the Romano-German rulers, as their successors. The German kings are warrior kings. They, with their subjects, early became the chief strength of the Roman armies. They were warrior nations, or German nations, from the word Ghar-man—war-man—nations of war-men, or warriors. No power was able finally to sustain a war with them. So are those nations of modern times, descended from those German warriors, the rulers of the world.

"And there was given unto him a mouth speaking great things, and blasphemies; and power was given him to make war forty and two months." As these accompaniments and agencies belong to the beast under the scarlet period, we dismiss them without special comment. So likewise with the following verses, to the eleventh. It is true that these agencies began to be developed during the leopard period, from 483 to 540; but they were not existing in full force until the beast, habited in scarlet vesture,—the little horn having sprung up,—was mounted by the woman in scarlet attire.—We close this period of the history of the Latin government, with the remark, that that government does suit the conditions of the symbols; and that no other government can be found, bearing the same analogy. We are, therefore, forced to the conclusion, that, up to A. D. 540 we have followed the real symbolic agent.

THE THIRD, OR SCARLET PERIOD. In this period cluster the most important events in the history of the fourth monarchy. Events momentous occur. The monarchy, under the sway of a new dynasty, the Roman or German, presents a character cruel, powerful, and complex. The most noted events of this period are, 1st. The legal establishment of the Roman Catholic church under the decem-regal administration. 2d. The rise of the central kingdom of Italy. 3d. The healing of the sixth head: 4th. The twelve hundred and sixty years' war with the saints. The legal establishment of the Roman Catholic church will be noticed no further than its connection with civil government forces us into the investigation of its character. We commenced with the history of the fourth Gentile monarchy; and that government we must follow to the judgment of the great day, avoiding, as far as possible, all digressions from the main subject.

With these preliminary remarks, we enter upon the analysis of the KEY VISION.—Rev. 17: 3-18, connected with Dan. 7:3, 11, 20, 21, 24-26, and Rev. 13: 3-11. "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a SCARLET-COLORED BEAST, full of names of blasphemy, having seven heads and ten horns. . . . And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast, which thou sawest, was and is not; and is about to ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are, seven mountains, where the woman sitteth upon them. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space.—And the beast that was, and is not, even he is the EIGHTH, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings the same hour with the beast. These have ONE MIND, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful. . . . And the ten horn which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put it into their hearts to fulfil his

will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." By comparing this chapter with Dan. 7th and Rev. 13th, we shall have a full delineation of the main symbol and its accompaniments. The mirror scene of this vision is a wilderness, where the eagle-winged woman had taken her refuge from her persecutor.

The key to the proper understanding of the seventeenth chapter of the Apocalypse is this: that it contains *two visions*; the one fully detailed, the other incidentally noticed. An oversight of this important feature has led to many erroneous interpretations. Most of our commentators have seen but the one vision, and consequently have made the seven mountains, seven literal hills on which old literal Rome stood. We shall, in our analysis, show what portions of the chapter belong to each vision.

J. P. WEETHEE.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, APRIL 1, 1848.

The Thousand Years' Reign.

(Continued from our last.)

From the scenes of persecution and blood under the heathen emperors, the church obtained a momentary respite in the days of Constantine. Thence she became merged in the spirit of the world until her liberties were restrained by the domination of her rulers; and numberless rites, unauthorized, were imposed upon the hordes of her credulous members. Thus she remained until Luther, with the spirit and energy of the lion, stood forth and asserted the liberties of the sons of God. With the lamp of truth he cast a light upon the surrounding darkness, which has increased and spread into different regions of the earth. It has checked the infidelity of the times, and called up a spirit of missionary zeal in the church. The cause is advancing, and the time cannot be long before the prophetic years shall be numbered—when the hour fixed for the termination of the reign of the beast shall come. Then will the mighty Saviour, arrayed as the prince of his people, go forth with his saints to the deadly onset. Then will the man of sin turn pale, and wither, and fall at his touch. Then will the whole fabric of papacy crumble as in a moment to the dust, and the strong-holds of idolatry and sin, in every form, be broken through in every land. The victory is won—truth and righteousness everywhere prevail, and the voice of praise is heard among the multitudes that dwell upon the earth. Again, when we think of the numbers who shall live during this long period of time—the generations yet unborn that shall come up on the earth and partake of the mercy of God; be eminently holy and happy and free from the distressing solicitude of the second death; that they shall be guided in all the departments in life purely by the principles of religion; and when we remember the advantages arising from such a condition of society, so widely extended, and continuing for such a length of ages; the improvements that will be made, in whatever may tend to render life comfortable and happy—they are all considerations vastly important, surpassing the highest conceptions of the mind. We have only to ask, on a balance of the testimony on this subject, which is most likely to be a literal, or a spiritual reign. Whether the Messiah shall urge his claims upon the world, and go forth to certain and ultimate conquest, against the enemy whose works he came to destroy; or whether that enemy, in fact, shall be conqueror. Whether the millions who shall live at the commencement of this period, shall be converted, and gathered into the bosom of the church; or as with a single stroke of omnipotence be sunk to the shades of endless night. Whether the laws of nature, by which the world is ruled, shall continue, and operate to the production of human happiness; and life, in some sense, approximate to its pristine purity and peace; or, the earth by some strange process be converted to a *something* we know not what, and all its improvements and advantages die and perish from the memory of man. Whether the millions that may be born during the continuance of the thousand years, shall in fact come up on the stage of life and partake of the precious blessings of salvation and be distinguished in the day of eternity as embraced in the grand conquest of redeeming love; or, by a literal reign be eternally excluded from existence and happiness. Whether the gospel and its beneficial effects upon the lives of men shall be perpetuated, until it has secured its final purpose; or, its operations be discontinued and given up as an impracticable scheme. In short, whether the illustrious designs of God's mercy, contemplated in an universal triumph of religion on this earth, shall be carried into effect; or, fall as by disaster or defeat. Let none suppose these views imaginary. For what must have been the unavoidable consequence had the second advent prophecy taken place at the time predicted; the earth would

have stopped in a moment; the enemy would have shouted with triumph; the schemes of prophecy would have been disconcerted; the prospect of religion in reference to the future would have been shrouded in impenetrable night; missionaries would have been called from their fields of labor; and the six hundred million of heathen and many others must have gone at once to the vortex of ruin. But, thanks to God, it was but the belchings of the spirit of error, as all similar attempts must in the end prove to be, which contravened the sure word of prophecy.

We come finally, to notice the Scripture on which the advocates of a literal reign place their main reliance. It is found in Rev. 20:1-6. Unfortunately for their cause the passage is found in a book containing the most highly wrought figures of speech. It speaks of the binding of Satan; the setting up of thrones in the earth; a power of judgment given to those who were seated upon them; a vision of such as had been put to death for the religion of Jesus; they were seen living anew, and reigning with Christ a thousand years; and this is said to be the first resurrection. On this passage we remark in the first place upon the language. And first, some of its terms are too literal to be literally understood. It speaks of an angel descending from heaven with a key and a great chain in his hand. But can this key and chain be understood literally? Are the words to be taken in their usual sense, as meaning a key and chain such as are commonly known among men? This, certainly, would be preposterous. But with this chain Satan is bound. An immaterial spirit bound with a material chain! What an absurdity. It is even impossible in the nature of things. Satan is spoken of as a serpent, a dragon; but who ever thought of interpreting these words literally, when applied to him. And being bound, he is said to be cast into the bottomless pit, shut up, and sealed. If all this is to be understood literally, then every consistent principle for the interpretation of Scripture is to be given up, and we are thrown upon a sea of uncertainties without a compass or a guide. But not so. These expressions are to be understood according to the rules respecting figures and emblems, and the general theme of the subject with which they are connected. The true sense is, that Satan is placed under certain restraints, and precluded the right of employing his influence against the church during the whole of a thousand years. But why interpret one part of the passage literally and the other part figuratively? The first three verses do not admit the literal interpretation, thence we infer that what follows on the same subject in the same paragraph, will not admit of the literal sense. [Note 1.]

And again: some of its terms are too spiritual to be understood literally. The apostle saw the *souls*, not the bodies, of the beheaded. By what law of language are we authorized to interpret this as signifying bodies which of necessity it must, providing the passage is taken in the literal sense? In another text, he saw under the altar the *souls* of them that were slain. But who ever thought of attempting to make souls mean bodies in that place! Indeed, we are not at liberty to fix the sense of terms in Scripture by the suggestions of previously constructed theories; but are to be guided by sound rules of interpretation. [Note 2.]

They extend to the time when DANIEL shall stand in his lot (Dan. 12:13.)

The beast and false prophet are to be cast alive into the lake of fire burning with brimstone; and the remnant are to be slain with the sword of Him who comes to conquer and to reign (Rev. 20:21.)

He is only to be destroyed with the brightness of CHRIST'S coming. 2 Thess. 2:8.

True, the voices of praise will then be heard; but they will accompany the hosts of resurrected saints.

That is most likely to be true, which is most in accordance with the Scriptures of truth.

What claims has the SAVIOUR to urge but to regenerate the earth for the residence of the people that he will take out of all nations for his name! When CHRIST has destroyed death, and him that hath the power of death, that is, the devil, has he not gone forth to ultimate conquest? Or will the bruising of Satan's head be giving Satan the victory?

Do the Scriptures teach they will be thus gathered! and must not millions on millions perish before such a day could dawn? Mr. ANDERSON says, that with present efforts, ages on ages must first elapse.

The Bible tells us what that something is: Eye hath not seen, nor ear heard, nor heart conceived its glories; but the Spirit hath revealed them to us.

If the close of time should exclude from existence those who would never come into existence, the same argument might be carried on indefinitely; so that that proves too much.

Will consummating all that is predicted, be giving up anything as impracticable?

Will the performance of all God's purposes be its disaster, or defeat?

They are perfectly so.

It would have been regenerated, restored to its Eden state, and been fitted for the residence of the saints, to continue to roll in its orbit forever and ever.

His head would have been bruised, and he would have gone down to his hole in the bottomless pit, yelling in the agony of his defeat.

They would have been all fulfilled.

It would have been the rising of the Sun of Right-

eousness with healing in his wings—when there shall be no more night in the city of God.

They would have gone to their eternal reward.

Millions on millions of heathen would not be born to be lost, who would be before such a day as the "letter" predicts could dawn.

That the literal reign is sustained by the sure word of prophecy is not in the "letter" successfully controverted.

NOTE 1.—It is true this book contains figures of speech, of the highest order: do these symbolize something less or greater than the symbols used? If they mean anything, they must denote realities of mighty magnitude. Again: because figures are used, are all figures? It does not follow: the explanation of figures of speech cannot be also figures of speech. And the restraints under which Satan is placed can be no less effective than would be his being bound and cast alive into the bottomless pit.

NOTE 2.—It is not claimed that they are bodies. They are simply souls, and nothing more; but when they live again and partake of the resurrection, they are restored to their bodies.

(To be continued.)

Later Intelligence.

The *Caledonia*, fourteen days later from Liverpool than the previous intelligence, arrived in the harbor, but grounded on Governor's Island, Monday evening last.

Our files of European papers show a very excited state of public feeling all over Europe. It seems that LOUIS PHILIPPE and family fled almost moneyless and clothless. They had all arrived in England, except the Duchess of Orleans and her children, who arrived at Cologne, in Germany. She is a German woman, and a cousin of Prince ALBERT.

The copious extracts from European papers will give our readers a better knowledge of the actual condition of things, than any remarks would which we might make, based on such intelligence. Says WILLMER'S *European Times*:—"The revolution in France is now *un fait accompli*. The abdication of LOUIS PHILIPPE, the appointment and rejection of a regency, the complete triumph of the Parisians over the army, the establishment of a Provisional government, the erection of a Republic, the overthrow of the House of Peers and titles of distinction, the precipitate—abject flight of all the members of the Orleans family with their misguided Ministers, have all followed in rapid succession. The speculations respecting the causes, incidents, and probable results of this sudden and mighty social convulsion, are various and infinite. The facts stand out in historical boldness of outline, depicted in such indelible characters, that they must endure 'till the last syllable of recorded time.'

"A Provisional Government has been organized by our neighbors, the members of which are celebrated throughout the world for genius, eloquence, and science; some of them are of almost romantic integrity.

"Already the decree has gone forth, that a new National Assembly is to be convoked on the 20th of April, when the Provisional will resign its authority into the hands of the *Definitive* Government.

"In the meantime, commerce is at a stand, the funds have fallen enormously, considerable failures are announced, clubs are in course of formation to advise or overawe the government, strikes of workmen are becoming more numerous daily, operatives demand an increase of wages, and have expelled large bodies of English workmen, their rivals in the construction of railways, the moderate politicians, the representatives of the middle classes, have disappeared from the scene, and amidst the chaos of passions, interests, crimes, with occasional instances of sublime virtue, which such a state of things has engendered, England waits, with her arms folded, in deep and anxious alarm for the next scene in this 'strange, eventful history.'

"Mr. RUSK, the American Ambassador, on the part of the United States, followed promptly by England, Belgium, and Switzerland—having severally recognized the new order of things—M. Lamartine put forth a manifesto, announcing to the world the principles which will guide the future policy of France, and pledges himself that France only desires peace. If she is sincere, she will allow other nationalities, 'whose re-construction is sounded in the decrees of Providence,' to fight their own battles, and avoid all propagandism.

"Belgium is firm. She plainly refuses to fraternize with French Republicanism. She is fortifying her citadels, and arming her population, in order to maintain her independence. The conduct of LEXPOLO seems vigorous and firm, under the trying circumstances in which he is placed.

"Switzerland is greatly excited. The Helvetic

Directory has addressed a letter to the Cantonal authorities, in which, although they sympathize with the French revolutionary movement, they declare the first duty of the Swiss Confederation to be to maintain, under all circumstances, the neutrality it has acquired.

"Prussia is rapidly arming, but has expressed an intention not to interfere with the internal affairs of France; at the same time looking with deep alarm towards the Rhine, where the main force of the French is collecting, and which former boundary a vast number of the French people regarded as the natural limits of France by previous right of conquest. Whether LAMARTINE wishes to restrain this rising passion for aggrandizement and glory, is even doubtful, since he boldly declares that 'it will be fortunate for France if war is declared against her, and if she be constrained thus to increase in strength and in glory, in spite of her moderation.'

"In order to be prepared for defence, the Diet at Frankfurt has determined to intrust to Prussia, Bavaria, Wurtemberg, Baden, and the Grand Duchy of Hesse, the guard of the western frontier of Germany. All the garrisons are to be maintained, and every measure taken to prevent aggression. All that portion of Europe seems on the brink of a volcano, which one act of temerity or imprudence may light into a flame. Austria, Prussia, and Russia, by special treaty, were previously concentrating a numerous army on the Italian frontiers, with a view to protect Austrian Lombardy, and the establishment of the Republic will no doubt accelerate these movements. The Russians have already considerable forces on the frontiers of Austria, commanded by Prince Paskevitch; and when the events in France shall have fully reached the Russian capital, little doubt can be entertained but that a large combined army will be assembled.

"In Spain, the French party is completely overthrown. CHRISTINA is in utter despair. NARVAEZ has proposed in the Chambers a suspension of the individual guarantees of public liberty, and has obtained £2,000,000 sterling to enable the government to protect the throne of the Queen and the independence of Spain. No republican feelings exist, but the Progressistas strenuously oppose the surrender of their liberties to the executive.

"Italy is the point to which much attention is directed, in the expectation that the Milanese will again become the seat of war. Austrian authority totters; and according to the shape which affairs may take in Lombardy, will be the greater or less danger of an explosion. In the Two Sicilies, a further popular movement may be feared. Sardinia will be critically placed with the French Republic on the north amidst the general commotion in Italy. It would be rash to predict what will take place by the lesser Italian States for the consolidation and emancipation of that beautiful country from thralldom. It will be upon these events, whatever they may prove, that the conflict of opinions and the pretence for hostilities will be seized upon, by those who thirst for war.

"England has recognized the new order of things in France, and the formal assurances given by the chief ministers of the crown of their friendly dispositions towards the new Republic, their desire to preserve peace, and further, their firm resolution to abstain from any interference in the internal affairs of France, have given universal satisfaction.

"The Provisional Government of France has now been constituted a fortnight. It cannot be concealed that, amongst all men of reflection and property, however limited, that a certain undefined feeling of uneasiness is daily increasing.

"As yet, we have no positive accounts of the effects of the revolution at the courts of Austria and Russia. Prussia, however, will assuredly follow the policy of England. In the meantime, tumults have broken out in the chief commercial cities along the western frontiers of Germany, but not the slightest tendency to fraternize with the French is exhibited by the phlegmatic Germans, whose prejudices tend all the other way, and Germany will rise to a man to defend 'Faderland,' should the French push forward to the Rhine.

"At Munich a rising has taken place, and a constitution has been extorted from the infatuated King at the point of the bayonet. It is positively stated that Prince Metternich resigned office on the 8th inst. The Prince d'Aumale and Prince Joinville having appeared off Toulon, a vessel of war has been placed at their disposal to go where they please. An American squadron has appeared off Genoa.

"It could scarcely have been anticipated but that the great movement which has convulsed France should have been felt in some degree in the British Islands. In London a trifling disposition to riot was

exhibited in the earlier part of the week, but the disorders were confined to a few mischievous boys and artisans out of employment. Order was speedily restored. In Glasgow the tumults were more serious, and several persons have been unfortunately shot by the military.

"In Ireland no breach of the peace has yet taken place, but the exciting language of a portion of the press, which surpasses anything within our recollection, has not escaped the attention of the authorities. The writers are plainly seeking the honors of political martyrdom.

"The English Funds have been subject to much fluctuation and depreciation during the fortnight.—This, of course, is owing altogether to the uneasy feeling engendered in the public mind by the abdication of LOUIS PHILIPPE, and the establishment of a Republican form of Government in France, the alarming position of political affairs in central Europe, and probably, too, by the riots which have taken place in England and Scotland."

It seems that the rumor of the resignation of Lord JOHN RUSSELL, and the overthrow of the Pope, are not confirmed.

In addition to the above summary, our readers are referred to items in another column.

Organized Christian Churches.

REPLY TO INQUIRIES. NO. II.

The organization of Christian disciples into bodies, according to any particular or definite outward form, which was to be invariably observed, is not authorized by the New Testament; and the whole question of organization is left in such an indefinite state that it must have been considered rather as an incidental and secondary consideration than as a vital point, the maintaining of which in a specific form, involved the salvation of believers. Like some other questions, it could not have been left as it is in the New Testament, if CHRIST and the apostles had viewed the question in the light in which it is now viewed by some of their pretended successors, who make a Christian's salvation to depend on his being identified with a particular form of ecclesiastical order and polity, or that such an identification makes one a Christian.—They can make out a case, however, only by assuming that the terms employed in the texts quoted by them were understood in their present conventional signification, and that the arrangements under which the apostles acted were as arbitrarily fixed as those called Christian which now exist, both of which are clearly false assumptions. This process, which claims to be apostolic order, turns the apostolic order upside down: for instead of first making men Christians by the blessing of God on the truth received by them, and then forming them into churches, churches are now formed of those who do not know the truth, and are even forbidden to receive or to believe it; instead of going to the apostles to learn the meaning of their own language, they get up a meaning of their own, and then impudently claim for it the authority of the apostles. Thus it is that Satan, as an angel of light, misinterprets by his ministers the directory of heaven.

The word *ἐκκλησία*, translated church, is applied in the Scriptures to any gathering of men, good, bad, or indifferent in themselves; and is applied to Christians, not to designate a body, organized according to an arbitrary or specific form, but simply to express the fact of an assembly, congregation, or company, without regard to its form, number, or place of meeting: it is applied to the whole multitude of the redeemed (Eph. 1:22; 5:23-32; Col. 1:18).—It is applied to any company of Christians who meet together (Rom. 16:5; 1 Cor. 1:2; Gal. 1:2; Rev. 2:3.).

If the apostles had viewed the question of ecclesiastical organization as it is now viewed by those whose claims are the most imposing, they never could have proceeded as they did; their "acts" never could have been written as they are written.—The official dignity, title, and authority of all who went forth in the ministry of the word must have been settled in due form, and in all cases distinctly stated: "His Grace—the Most Worshipful—the Right Rev. Bishop—Lord Primate," or whatever it might be, with badges and insignia to correspond. The form of initiation into the body, or of primary organization must have been stated, and its observance in every case brought prominently into notice. In every place the same form must have been adopted, and have produced the same organic result, so far as the form was concerned.

But was it so with the apostles? Let us see. As they knew of but one Head to the church, to whom they all sustained the relation of members, they make use of no titles but those which express the simple ideas of messengers, witnesses, servants, laborers for CHRIST, their common Head.—Their authority arose from their commission to preach and defend his truth,

their dignity arose from their faithfulness; the badges and insignia of their office were souls added unto the Lord, and the hatred of all his enemies. As they knew that all who were CHRIST's must suffer with him here, and live as strangers and pilgrims on the earth, expecting to be honored and exalted to the possession of suitable mansions, robes, and crowns, only at the appearing of the great SHEPHERD, their chief work was to help men into the way to receive a part in the inheritance and glory then to be revealed; and hence, while they were perfectly uniform in proclaiming the great truths of the Gospel, in all places and to all men, the course they pursued to "set in order the things that were wanting," among those who believed the Gospel, differed very much in different places.

In Jerusalem, where the first church was formed, "they had all things common;" and "seven men of honest report, full of the Holy Ghost and wisdom, were chosen, and appointed over this business;" but it does not appear that this was done anywhere else. Acts 2:44; 6:6.—At Samaria, Acts 8; Lydda, Joppa, Acts 9; Caesarea, Acts 10; Antioch, in Syria, Acts 11; Antioch, in Pisidia, Acts 12—and other places, where the word of God was very successful, nothing is said about any definite form of church order. The ordaining of elders in Lystra, Iconium, and Antioch, in Pisidia, was the work of a second visit to these places (Acts 14:21-23.) So was it also with other places.

At the first council of "the apostles and elders," held at Jerusalem, to consider the question introduced by certain men from Judea, who had gone among the Gentiles, and attempted to put the Jewish yoke upon the neck of the disciples, nothing is said about a definite form of church organization. And it certainly would have been brought forward here by the apostles, if they had viewed any particular form as essential, because "the Pharisees which believed," insisted that it was "needful to circumcise the Gentiles, and to command them to keep the law of Moses."—This must have been met with "the only true, visible, and apostolic" order, if anything of the kind had been known to the apostles. PAUL and TIMOTHEUS made use of "the decrees" of this council, to establish the churches in the faith (Acts 16:1-5.)

When we come to compare what is said in "the Acts of the apostles," in reference to those churches to whom epistles were written, with what is said in these epistles, we find the same diversity on the form of outward church order. 1. The first of these churches spoken of at length by LUKE, was that at Philippi (Acts 16:12-40.) Though LUKE was present with PAUL and TIMOTHEUS, nothing is said in his narrative of any arrangements being adopted in the way of forming a church there. In the epistle a church is spoken of (Phil. 4:15), and addressed as follows: "PAUL and TIMOTHEUS, the servants of JESUS CHRIST, to all the saints in CHRIST JESUS which are at Philippi, with the bishops and deacons." 1:1.

As the terms which are often used to designate the official character of certain members of the church, and their relation to the body, occur in this address to the saints at Philippi, let us give them a passing consideration. They are, 1. *ἐπίσκοποι*, bishops; 2. *διακονοί*, deacons. PAUL applies the first of these terms to the same persons who are called *πρεσβυτέρους*, presbyters "elders," Acts 20:17, when he tells them, "the Holy Ghost hath made you *ἐπίσκοποι*, bishops, overseers of the flock, to feed the church of God." So that bishops, presbyters, and elders were one and the same thing, in the early church, so far as official character was expressed by these terms. The *πρεσβυτέρους* "elders," whom TITUS was to ordain in every city, and thus set in order the things that were wanting—left undone—were the same as the bishops (*ἐπίσκοποι*) (Tit. 1:5, 7.) It is evident, however, that some of the elders, presbyters, or bishops, differed from others, in that they "labored in word and doctrine" (1 Tim. 5:17.) PETER and JOHN call themselves elders, and were, evidently, of this class (1 Pet. 5:1; 2 John 1:1; 3:1.)

The Cosmogony of the Earth.

EVENING CONVERSATIONS BETWEEN EARTH-READER AND BIBLE-READER.—ON THE CREATION.

[Continued from our last.]

E. R.—You admit, friend Bible Reader, that if we cannot find that there have been "causes in action since the week of creation sufficient to effect all known deposits, we may go to a pre-Adamite period intervening between the creation and the chaotic state, before we derogate from the literal record of Genesis." But you must consider that my principal objection to your view, was the apparent insufficiency of any of the causes that are admitted to be at work in this matter, to produce the known results in any pe-

riod of time of which we have any record, and I might add, of which we have any conception. You must also bear in mind that most all of these changes to which we refer were posterior to the coal formation: but you have already given the time of the forming of coal as being *itself* also posterior to man's coming, and coeval with the flood. Now, if we should happen, any of us, to be impressed with the idea that the time *since* the Noachian flood is not sufficient to account for all the changes and deposits that have gone on, or been made, since the deposition of the coal formation, how shall we make the parts of your theory hold together?

Does my friend really think to account for the alternation of salt and fresh water deposits in so slight a way as he has in his last pointed out? He says, "A piece of land six miles from the mouth of the Rhone was a harbor a thousand years since," &c. But what kind of formation is that land that has thus been made? Is it what we call a *fresh water* formation, in the proper sense of the term? Does he not see that the shells of the sea being deposited along with such organic land remains as might be washed down by the river, would prove it to be in the main a sea formation? At any rate, does he not see that there would not be as distinct strata in that case as there would be if a part of this land had been deposited under the sea, and then, owing to some sudden convulsion, as an earthquake, had been raised, so that the river, instead of flowing into the sea, had left only a *lake* where was once its mouth, and formed for the main body of its waters another outlet? In something like this way, were the alternations of salt and fresh water strata brought about.

Does he, or any one else, think he could mistake the formations that are found at the bottom of our fresh water lakes, or even of common *peat meadows*, for sea formations? And does he think any such deposits as we find at the bottoms of lakes, when drained, could have been made by the action of a river in discharging itself into the sea?

In some parts of the secondary formation we find very large tracts of earth lifted up in a mass; they were not deposited in their present position by any sedimentary process, for the remains are not only too large, but also deposited in such a way as to forbid such a supposition. Stumps of trees twelve feet long are found on these large portions of earth as they grew, perpendicular to the layers of earth in which they grew, while the layers themselves are inclined some twenty or thirty degrees from a horizontal.

Also in the oolite formation, (so named on account of the stones in it looking like a great number of o-o-o's,) we find the stones not worked into their present position by washing of the tides, &c., since they lay with the longest diameter parallel to the layers of earth, while any angle varying from a horizontal would be unnatural, if they were not laid in their present position by something besides a simple sedimentary process.

The impression, then, is left on our minds, that these great changes probably had great causes to bring them about, and that they have been acting through a long period of time. I acknowledge myself very highly indebted to my friend's very full and elaborate account of the vast changes that have gone on in the face of the earth during the brief period of which we have any record,—however small these changes may appear when compared with others which we know have taken place, on an infinitely larger scale, in times long, long before man's feeble powers had begun to exercise themselves in observing them.

B. R.—It is necessary for my friend Earth Reader to show that all causes in operation since creation could not have produced all known results, and that no causes could have been in operation since then to effect them, before he can pass judgment on their ante-Adamite origin. The burden of proof devolves on him, not on me. In referring to a single cause I have named, he will remember, that I have rested my argument on a multiplicity of causes, not on one, and that it remains for him to show the insufficiency of the whole. I have never yet seen satisfactory evidence of the theory of continuous stratification; and much of the geological hypothesis is still based on conjecture and inference. I have already specified causes for the formation, in certain localities, of alternate layers of salt and fresh water deposits. As to the tilting up of certain portions of the earth, we find this still going on. The southern portion of the Scandinavian peninsula has been in process of elevation for a long time, and a corresponding depression has been going on in the north of it. The coast of Newfoundland and other places are being subjected to a similar up-rising. The same Almighty power which is sufficient to effect this, was also sufficient to depress the land and elevate the ocean for the accomplishment of the

deluge, and the reversing of this for its subsiding.—The appearances in the coal beds to which you refer, prove them the result of some sudden catastrophe like the deluge.

If my friend Earth Reader was a little more definite, and had given the geographical localities, so that we might look at the facts which cannot be reconciled by my hypothesis, instead of confining himself to generalities, I should have been happy to have shown the causes which could produce the results in the several localities.

E. R.—Friend Bible Reader, I grant that the same processes of elevation and depression are going on now, as have been always going on; in fact, we infer that changes formerly went on in this way, because we now see them so going on, though, for good reasons, on a smaller scale than formerly. But does this fact make it appear that alternations of salt and fresh water deposits, each from five to a hundred feet in thickness, will occur with every change of wind and tide? Far from it. When those portions of South America, or Scandinavia, rise up out of the water, they show most clearly that they are of marine origin, and that they have been a good while in forming. If they become tilted clear over, so that they incline to the other side, then, if there should happen to be hills enough around, they will form lakes, and so, show a fresh water formation: if they are only *elevated*, there will be a growth of land plants above the reach of the waves, and *thus* they will also show a land formation. This upheaving and downsincking of parts of the coast of the earth is due to the action of volcanoes—it occurs most frequently in volcanic regions; and the reason why these changes do not now go on so frequently, is because there is much less volcanic action now than formerly.

But what phenomena would attend a deposition of strata during a deluge? Would it deposit such animals as were then living, or would it not?

B. R.—Such as had previously lived, or were then living.

E. R.—Very well. You seem to refer certain depositions which are in the secondary and tertiary formations either to the period between the advent of man upon the earth and the flood, or to the period between the flood and the present time; but this will not answer to the facts in the case, since the deposits you refer to the action of the flood include very *dis-similar* fossils—evidently belonging to very different and distant periods of time.

The animals and plants that lived at the time of the flood, must have been very nearly the same as at present. There have been no such rapid changes in the species of animal and vegetable life as from 3:1-2 or 17 to 95 per cent. during the whole period of recorded history. A few species have disappeared during the last few hundred years, and *only* a few.—One species of life having ceased to exist, it is admitted never comes on the stage of life again. All the orders of life that ever have been upon the earth are now upon it, but the *species* have changed many times, and are always, now as ever, slowly changing.

During the flood, the shell-fish, or those like them for the most part, must have lived—in short, *all* the fossils of the flood period must be very nearly like the present living species. We have agreed that the flood would deposit such organisms as then existed, or were living; but almost all these changes of species occurred during the period that came between the time of the coal formation (which you place along with the flood) and the coming of man. All of them were subsequent to the coal formation, and anterior to the recent. But my opponent drives them forward, with one stroke of his imagination, into the post-Adamite—after the advent of man, and during or since the flood!

We know of no possible natural agency which could be brought forward to account for these facts, and make them harmonize with a literal interpretation of the Mosaic account of the creation.

B. R.—Because such changes are not now manifest in existing species as your fossils indicate at earlier periods, it does not follow that no agencies not now in existence were in operation during the continuance of the flood, and after the sinking of the materials which form our coal beds. The vegetation, with earth covered roots, when detached and left afloat by the flood, would soon sink. The animals would float longer. And of these, certain species would sink sooner than others, as their skins were more tender and less able to retain the gas which generates in all animal bodies in the water, and causes them to float for a longer or shorter period of time. With such destruction of land animals, we may also conclude that organic life peculiar to the sea was affected in a similar ratio. And until we know more of the actual causes which have effected all known results, it is safer to reconcile geological facts with the letter of Genesis, than to endeavor to bend it to them.

END OF THIRD EVENING.

Address

Of the Committee on the English Mission,

APPOINTED AT THE BOSTON CONFERENCE OF AMERICAN ADVENTISTS,
To their Brethren and Fellow-laborers in England, Scotland, and Ireland:

DEAR BRETHREN:—As it does not appear very probable that we shall be able to visit you the present spring, permit us to address you, with a renewed assurance that we feel the deepest interest for the success of the truth among you, as in all other lands; to state our views of the position which the word of God clearly requires us to occupy, and which experience has shown to be the only one that can be occupied with any prospect of success in the salvation of our fellow-men; and to suggest a few thoughts by way of advice, as to the course to be pursued by those who profess to occupy this position at the present time.

1. The labors which brought to your notice, and urged upon your consideration, the views of the American Adventists, were not the result of any definite plan, that contemplated the establishment of a permanent or general organization, for such a plan has never been designed by the friends of the cause here. These labors were the fruit of a most impressive sense of duty, which had been cherished by these friends, to promulgate the truth with which they had become acquainted to the utmost extent possible, as time and opportunity might permit.—It has never been desired by the most judicious, experienced, and laborious friends of the cause, to take a position of hostility against existing organizations, as such, or to attempt to build up a new one; but to show to men the high and eternal interests which are involved in a knowledge of the truth on the Advent question, and the importance of an immediate attention to the means and duties of securing these interests, as individuals, whether they were or were not connected with existing organizations:—if they were, to leave them to act as they might judge it to be duty in reference to the particular circumstances of each case; if not, leaving them to act for themselves about forming their ecclesiastical connections. It is our great work to induce our fellow-men to live in view of the hastening judgment, and when we have made them acquainted with what we understand to be the truth, and their duty, to leave them to decide by what conventional alliances and arrangements they can best stand in the fear of God, to labor for and to glorify him.

It was our design, on visiting you again, to put in operation such measures as would have been deemed practicable for extending this work to other nations, through the agencies to which you, by your national position and relations, have the most ready access. But this design has not obtained that general approbation and co-operation from those among us whose sympathy was deemed important, if not necessary, to its success—a fact which is to be deplored not only on account of its bearing on the more distant fields of labor which have been opened, but also on account of its results among ourselves, as the same policy which objects to the extension of our labors to distant fields does not fail to embarrass those who are still toiling as they begun in the cause at home; and while this requires of them such an excessive amount of labor, in the fields already occupied, as absolutely to forbid that they should give that attention to other fields which they would otherwise desire to give, it is also a constant source of pain, to see so much evidence that professed fellow-laborers are more zealous to find means to injure us than to advance the cause which was once, we doubt not, as dear to all these, as it should be at the present time. Still, however, the grace of God is sufficient for us. These things do not move us from our purpose. The wisdom and goodness of God will be magnified. The adversary is as ready to ask, in reference to the servants of God now, as he was in the case of Job, "Do these serve God for nought?" And if their integrity must be proved by meeting the accusations of misguided friends—since avowed enemies have all failed to sustain their charges—we are not anxious that it should be otherwise: God will make it all right in due time. The only reasons why we regret this thorn in the flesh are, that the effect for the time is pernicious upon the cause of God, and we should prefer to devote all our time and labor as we have hitherto done, without being diverted aside to that which profiteth not. Be assured, then, that if we fail to visit you as we intended, it will not be the want of interest in the cause among you which hinders, but because that interest must listen to more urgent calls from another field.

Perhaps we should also add, that the ill-health of some of us, occasioned by excessive labor, as it leaves a larger amount of work to be performed by those who are still able to be in the field, renders it even more improbable that any one can be spared to meet the calls from England.

2. THE POSITION

which the word of God requires us to occupy is distinguished from that occupied by all others, we be-

lieve, in that it is pre-eminently practical—the uniform trait of the plain, patriarchal, prophetic, apostolic, and primitive Christian position—and on this account we have had to use the word of God in a manner very different from those who expect to benefit the world by an excess of speculations, dogmas, and theories, and less of practical application.—The word of God was not designed to furnish the materials for the manufacture of theories, nor to arm its disciples for the purpose of becoming gladiators. It was designed to make men acquainted with great facts and principles, the knowledge of which is essential to our acceptance with God and our usefulness among men. There is, moreover, a great difference between the practical recognition of a fact or principle, and the mere assent, or subscription, to a statement of the fact or the principle.

Though we have not sought for controversy for the sake of it, we have had to contend incessantly with all the popular and unpopular adverse theorists without, and with the superficial, unstable, and perverting ones—professed disciples of the truth—within.

There are the spiritualists, who are always dreaming, always crowding those portions which belong to the future into the present, those portions which unfold the history of nations and the experience of the redeemed, in its most comprehensive form, into their own present and personal history; or ascribing, in the most absurd and fantastical manner, that which is peculiarly the work of Christ by his personal agency, to the Spirit, to providence, to the development of social and political improvement, so called.—But if these stand on Christian ground, how is it that the apostles, who certainly enjoyed as much of the Spirit, and had realized as fully the work of redemption, as any one in our day can be supposed to have done—if the work of the Spirit in the heart constitutes the coming of Christ, the resurrection, the setting up of the kingdom of God—how is it that the apostles looked for these great events as yet to come, and that not till "after a long time"? Again. If these events—the coming of Christ, the resurrection, the setting up of the kingdom of God—do thus take place, may not Christ be forever coming, the resurrection be forever going on, the kingdom of God be forever in the process of its establishment, and sin, death, and the devil also be forever triumphant?

There are also the semi-spiritualists, who, while they claim the word of God in support of their views, are always groping in the dark, because the haphazard application of that word destroys the certain sound it utters.—For how can the same portions, which are supposed to speak of the "advent of the Spirit" and the "world's conversion" at one time, be supposed to speak of the literal advent of our Lord Jesus Christ, and the judgment at another? Again. If the dashing of the nations like a potter's vessel, and the ruling them with a rod of iron; (Psa. 2:) if a "woe to the inhabitants of the earth," and the "destruction of them that destroy the earth," (Rev. 8:13; 11:14-18,) mean its conversion, where has God spoken of anything that the wicked should fear?

The treatment of the word of God by these spiritualists—the rankest types of whom are seen in the Swedenborgians and Shakers, while the great mass of the "evangelical churches," so called, and also the transcendentalists, neologists, and Romanists, with whom its principles appear to have originated, are rushing headlong after them—we can consider in no other light than a fulfillment of the apostolic warning: "The time will come when they will not endure sound doctrine . . . but they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3, 4.) We do not suppose, however, that all who are tainted with this popular spiritualism have not the fear or the love of God in their hearts, or that all are not accepted of him, any more than we suppose that all who do not believe in the doctrine of the atonement do not enjoy any benefit from the fact of the atonement. No doubt many will be found in the kingdom of God who know but little in reference to the truth of it here, while many of "the children of the kingdom," who make their boast of their knowledge of the truth, will be thrust out. But it does not lessen the obligation, or the importance, of taking heed to the light that shineth in the darkness, because the darkness comprehendeth it not.—If all the fatal errors in the world were confined to known impostors and blasphemers, the danger from these errors would be comparatively trifling.—That danger is increased just in proportion to the number of the sincere and upright who give them a reputation that lulls suspicion—those on whom the adversary imposes himself as God, and thus receives that conscientious homage to his lies which belongs, and which they would knowingly yield, only to the God of truth.

As much evil is sometimes introduced by misapplying, or not rightly dividing, the word of truth, as could result from rejecting it outright.—It would scarcely be fraught with greater evil to deny the existence of the true God than to give him a false character, if it is not such a denial to give him such a character. In the case of the popular spiritualism of the age, the entire deception, so far as it has any basis in facts, consists in viewing the incipient and incidental work of redemption as its ultimate and crowning result, or, at least, it so construes the word of God as to amount to this: for nothing is more common than to hear the grace attained at conversion, which the apostles tell us is only the earnest of our inheritance until the day of redemption, spoken of as the promised return of our Lord, the promised new creation, &c. &c. And so, also, the elevating and improving effects of the truth and grace of God upon the moral, intellectual, and physical condition of man, in his personal, social, and political capacity, is often referred to as the grand object to be accomplished by the gospel.—The discoveries in science and philosophy, the improvements in agriculture, and in the facilities for national intercommunication, in medicine, in mechan-

ics, in war, in the industrial arts generally; the improved systems of education, and its more general diffusion; the charitable, moral, and Christian organizations of the age—all these fruits of sanctified genius, or of genius quickened by the direct or indirect agency of divine truth, are brought forward, not as the clusters from the promised land, but to prove that the rest, and the fruits, and all the blessings of the better country, are to be found in the wilderness, or even in Egypt, Sodom, or Babylon. Not a few who fill distinguished places, as professed expounders of Christian truth, would affirm the real presence of Christ, in these incidental results of the general diffusion of the gospel, without concealing their contempt for the idea of the true manifestation of that beloved and glorious being or blushing on account of it, with as much confidence as a Roman priest would assert the real presence of Christ in the sacramental bread, i. e., if it had passed under his own superstitious incantations.—Thus Christ comes again, thus he raises the dead, thus he reigns, this is his kingdom:—the only coming, and resurrection, and reign, and kingdom that this earth is ever to witness.—So it is that everything is looked for in "the kingdom of the Spirit," to use a phrase of their own coinage, and the true hope of the gospel is destroyed by a false view of the fruit of the gospel. Since the father of lies could not succeed in exterminating the gospel from the world by popery and infidelity in their open attacks, he has been more successful in employing its unwise friends—the "spiritual" (!)—to misinterpret the gospel.

But when we thus speak of this false and fatal view of the incipient and incidental work of the gospel, we do not oppose the work itself. We do not expect to join in the shuttings when the top-stone is brought forth to fill its place and complete the temple, unless we build on the only sure foundation, and take heed how we build thereon. The last step cannot be taken unless we take the first and intermediate steps. No man can receive the inheritance unless he first receive the earnest. In this we rejoice; and in all the wonderful discoveries, the improvements, the developments of genius, and the works of humanity and religion in their multiplied combinations, in everything that can ameliorate the present condition of man in any respect whatever. We rejoice in the work itself; we rejoice in it as an illustration of the happy adaptation of the gospel to the nature of man, and as a pledge of what is to be realized when all the moral, intellectual, and physical obstructions to the power and purposes of its divine author shall be removed—when he shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. With us, as with the apostles and prophets, the real improvement of mankind begins only with their knowledge of the truth as it is in Jesus, and their submission to him; and it can be made complete and permanent only when they reign in life with him. But when it is supposed that what is to be realized only in another state of things may be realized in this present state, or that man can accomplish, with or without the Spirit, what God will accomplish only by Jesus Christ, the mistake becomes as pitiable and ridiculous as it would be to attempt to please the eye with music, the ear with the beautiful in form or color, or to gratify the cravings of hunger with the wind. The arrangements of God are disregarded, common sense, if it has an intelligent respect for the word of God, is offended, and the hopes which are thus formed and flattered must inevitably be disappointed by the mockery of such a senseless imposition.

Even now its fruit is seen.—Multitudes of the best minds and hearts in the church, not publicly identified with us, have had their confidence in the popular dream destroyed by the extravagance of its incoherent expositors! Already has the ignis fatuus, originally an exhalation from perdition, been seized upon by that arch impostor in the Christian world—the "son of perdition"—and by a few meagre, though relieving acts, and more idle promises, has he ingratiated himself, with the "liberal world," so far as to be put forward by acclamation to fill the post of conductor of the pioneer train on the millennial railroad! The spirits of devils transform the simple operations of enlightened genius, or Christian benevolence, into miracles—all the world wonder after the stupid agents of demonic infatuation, and the strong delusion spreads over the multitudes who receive not the truth! The primary idea in the popular delusion is assumed to be an essential and undoubted truth: the facilities for its consummation, if the "reverend father" of the Christian world will take the work in hand, are seen to be more promising than on any other plan; and when men abandon the word of God, or have not that sense of obligation to its author which alone will induce them to search it as he has required to know his will, they are without protection.—Chart and compass are lost, and they must be the sport of every wind and every current that agitates and drives the moral sea. The millennium of Rome, of all who knowingly bow to her authority in preference to that of God, and of all who sympathize with her principles and practices, is to be kept in the lake of fire.—(Rev. 14:9-11; 19:19, 20.)

Happy are those who have fled for refuge to lay hold on the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus. Let us hold fast the profession of our faith without wavering; for he is faithful that promised. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat! saith the Lord.

(To be continued.)

* "The conversion of this world is not an open question. That point is settled, and all misgivings on the subject are sinful."—Dr. Martineau, written before the A. B. C. F. M.—N. Y. Observer.
† President Everett's letter to the New York society meeting for the Pope.

Correspondence.

Mystic Babylon.

It is written on the sacred page,
When the sands of time cease running,
And earth has ripen'd into age,
Ready for the day of burning;
Jehovah's car will be seen descending
From 'midst the parting of the clear blue sky,
A thousand bright angels him attending,
Winging their way, descending from on high.

It's then that Babylon the great,—
That mystic city, of whose fate
The sacred oracles do tell,—
Receives the doom she merits well.
While now she sits exalted high,
It seems she fain would mount the sky,
And pluck the crown from off the brow
Of him that sways the sceptre now.
All clothed in crimson and in gold,
With pearls arrayed, and wealth untold,
In her vain heart she seems to say,
"The earth is mine,—all must obey."
Do not I now sit as a queen,
Although I have some sorrow seen?
No more shall I dread sorrow know,
Or feel that there does on me blow
A poisonous wind, or chilling breath,
Or have the icy hand of death
Laid on my heart, to make me bow,
Or have its dew gather on my brow.
But hark! a voice from heaven does come,—
"Thy judgment 's sure, great Babylon;
Thy doom is fixed,—thou must sink at last,
Like a stone in great Euphrates' cast."
Then throughout thy land no more is heard
The merry song, or the warbling bird;
The dance ceases, the harpers harp no more,
And mirth has departed from thy shore;
The bridegroom and the bride no more rejoice,
And no more is heard sweet mercy's voice;
For all are gone,—have passed away
As a dream at night, when cometh day.
Then all the host of angels bright,
Who wing their way in realms of light,
Will sing, "Her end is come, her race is run,
For the Lord has judged great Babylon."
Then all the martyrs who have died,
While for vengeance their blood has cried,
Will sing, "Her end is come, her race is run,
For the Lord has judged great Babylon."
Then all the saints around the throne,
All those who have to glory gone,
Will sing, "Her end is come, her race is run,
For the Lord has judged great Babylon."

West Troy.

T. G. B.

Perfect Love.

"He that feareth, is not made perfect in love."—1 John 4:18.

He that feareth what?—The judgment. "Herein is our love made perfect, that we may have boldness in the day of judgment." The fire that hardens the clay, softens the wax. The judgment terrifies the sinner, while it is the great solace of the saint. What the one prays for, loves, and earnestly desires, the other trembles at and fears. The sinner thinks that to pray for such an event is fiendishly cruel. But St. Paul regarded it as the greatest, sweetest test of a Christian. (See 2 Tim. 4:1, 8.) And as he looked down the vista of time, and saw one hundred millions of saints suffering all the torture and wrong which hell could inflict upon them, his eye of faith could see no consolation for them but in the assurance, that the Lord himself, with the Archangel, should descend from heaven with the swelling blast of the last trumpet, to raise the dead in Christ, and glorify them with the living righteous. "Wherefore," he says, "comfort one another with these words." (1 Thess. 4:12-18.) And the Saviour never intimates any other consolation to those who should be rejected by the world as He had been, when he found them sorrowful, on the eve of his departure (John 14:1-4); and he finally closes up the last chapter of the last book of his revelations to men, with an assurance that he will come again.

Job, so far from being terrified at the event, wished it written with a pen of iron in the rock forever. (Job 19:23-27.) The Psalmist cried out, "How long? O Lord, how long!" And "the souls of them that had been slain" repeat the cry. The Psalmist becomes impassioned as he contemplates the Lord coming in judgment, and calls upon the hills, the floods, the fields, to be joyful before him. (Psa. 96:10-13; 97:1-8; 98:4-9.)

How would the Saviour, the Psalmist, Paul, and John be received with such words on their lips in most of the churches of this time? What remarks would follow at the table, in the parlor, in places of business, and even in what is called the sacred desk? How would such teaching comfort the religious fairs, the picnics, and the new-year's parties of this day?

If a devoted wife, whose husband had been long absent, should be informed that there was a probability that he would return that week, how it would enliven her countenance! and with what interest would she inform the children! She would dress them every day in their best attire, and charge them to keep clean, as their father might come at any time. She would also put herself and house in extra trim, and do all in her power to make his arrival as agreeable as possible. If you were to pass the house in that time, you would see the windows crowded with clean, rosy, smiling faces, watching for pa. But remember, "Except a man love Christ more than father or mother, house or lands, wife and children, he is not worthy of him." And every man that hath in him the hope of seeing Christ, and being made like him, will purify himself, even as he is pure. (1 John:1-3.)

There is, as there always has been, a fearful contest between truth and error,—sin and holiness. On one side or the other are our affections cast.—We “cannot serve God and Mammon.” From one side, there has followed Christ a strong petition, that he may not return, in person, to reign over them; while from the other side, the throne has been loaded for eighteen centuries with petitions that he may come and take the kingdom from those who hold it by violence. And to all these petitions His universal reply is, “Surely I come quickly!” and every heir of a crown of righteousness (2 Tim. 4:8) responds,—“Amen. Even so, come, Lord Jesus!” A Felix, wicked men, and devils, may call it cruel; but God, and angels, and saints regard it as not only just, but as the consummation of mercy.

It is estimated that the present generation numbers about ten hundred millions, of whom three hundred and fifty millions are named Christians. But of this number, not twenty millions even profess a change of heart! And how few of those who do profess a change of heart evidence it by keeping the commandments! Now, then, as those who believe in the conversion of the world admit, that it will take at least a few generations to make all in Christendom Christians, and a few more to convert the world; they therefore expect that countless millions will, besides enduring all the untold ills of this life, at last eternally perish. Who would think that any but demons could be found, who would pray for the continuance of such a state of things for another hour! But, alas! those who reign without Christ care but little to reign *with* him. The booming cannon, the groans of eight hundred millions, who are really slaves, and the wail of the dying, have more music for their ears than the trump of God, and the songs of angels.—They prefer their chance among thorns, briars, and thistles, the pinching cold and burning heat, howling storms and a raging ocean, in a world reserved unto fire against the day of judgment and perdition of ungodly men; to the rosy hills, the verdant, spicy plains, the river and the tree of life, in the new earth.

Satan, knowing that Christ was the heir to this world, and feeling that he would succeed in recovering it from him, proposed to yield it up to him without the sufferings of the cross, if he would worship him. He now knows that the saints are co-heirs with Christ, and he endeavors to make a compromise with them, by which they shall possess it without Christ. But, as the Jews knew no king but Cæsar, so Christians know no king but Jesus. They turn away with disgust from all of Satan's compromises, and groan forth the prayer which has loaded every breeze for six thousand years, “Thy kingdom come. Thy will be done on earth as it is done in heaven.” Amen.

CHARITY.

Letter from Bro. B. Beddome, Jr.

To the Conductors of the “Advent Herald.”

DEAR BRETHREN.—The work unto which the providence and the grace of God has called you is a good and a holy work; and if undertaken and prosecuted by you with a single eye to His glory, it will be to you as a crown of rejoicing in the day of the Lord Jesus.

All sects and parties in the religious world, however they may be at war with each other on comparatively unimportant matters, are agreed to trample under foot the great and blessed hope of the apostolic churches. So that when you go forth proclaiming the nearness and the certainty of the Lord's advent, you resemble the Ishmaelites of old in this, “that your hands are against every man, and every man's hands are against you.”

When our blessed Lord ascended to the right hand of his Father, he did not commit his divine commission to the work of preaching the gospel, to the scribes and the pharisees, to the rich or the powerful, to the wise or the learned, of that day, but this work was committed to comparatively weak, and feeble, and unimportant instruments. And when the time draws near which will issue in the full development and manifestation of the everlasting kingdom, and of the exaltation of our incarnate God upon the throne of this visible and terrestrial creation, we behold the professed ministers of God sitting in the seats of office and of power, and virtually saying, “We will not have this man to reign over us.” Therefore the honor of proclaiming and announcing the coming of our descending God is taken away from them, and is given into other hands. It is desirable that those who take the lead in this interesting and important movement, should be men full of faith and of the Holy Ghost,—men willing to spend and be spent in the service in which they were engaged, and who look for no reward but that which Jesus shall bring with him in the day of his glory. It is also desirable that they should maintain true and scriptural doctrines on every subject which comes before them, and especially in regard to those fundamental principles upon which our faith and hope are founded. That the conductors of the “Advent Herald” are all this, and do all this, I sincerely believe.

My object in writing this letter to you is to express an opinion, that the controversy on the state and manner of existence of separate spirits, and the consciousness or unconsciousness of the departed, is foreign to the object and design of your paper, and has been both uninteresting and unprofitable to a majority of your readers. It is in perfect accordance both with scripture testimony and with sound philosophy, to believe in a state of spiritual and of conscious happiness belonging to departed saints between death and the resurrection. But this is not the hope of the gospel; neither is there sufficient evidence on either side to warrant those dogmatic and personal contentions and disputations which have occupied so many of your weekly columns. This is not our hope. This is our hope, that when Christ, who is our life, shall appear, we shall be like him, for we shall see him as he is.

Then, whether we wake or sleep, (it matters not which,) we shall live together with him. Scripture, for the most part, passes over the intermediate state, leaving it in the darkness inseparable from it, and brings us down to that light and immortality which shall be bodily enjoyed by all the people of God. We are waiting for the adoption, even the redemption of the body. We are not able to comprehend the true nature of spiritual existence, apart from material incorporation. It is therefore evident that mutual forbearance should be exercised by those who hold opposite theories with regard to this question. If the controversy be continued any longer in the spirit and temper which have hitherto characterized it, (on one side, at least,) there will inevitably be two parties formed out of your movement, and both of them, probably, may be drawn away from your original standard. I am therefore anxious that the “Herald” should be closed upon this question, and that it should be more earnestly and exclusively devoted to those events which are more intimately connected with the Advent, and to the work of arousing a corrupt world and a sleeping church to the magnitude of the crisis which is now so imminent.

You will probably agree with this view of the subject, and may be disposed to say that you have only been induced to continue the agitation in question with a view of satisfying the minds of your readers and correspondents, or in order to avoid giving offence to those who considered the “Herald” a proper vehicle for the expression of their own peculiar sentiments. You have already devoted much time and space to such persons, and it is now desirable, that if any of your soul-sleeping friends are still determined to rush into print with their vain imaginings, it may be done elsewhere; so that the cause of truth, of peace, and of righteousness, may be maintained, and so that Satan may have no cause to triumph in the dissemination of error and of confusion. Whatever is not essentially connected with the faith, the hope, or the love of the truth, is inappropriate to the professed character of your journal, and as such should be denied admission into it. And while you call upon men to look for the second and glorious appearing of the Lord Jesus Christ; or while you direct their attention to those prophecies by which you infer the nearness of that great event, even in this our own day, you are at the same time imperatively required to impart that kind of instruction and knowledge by which they may be made wise unto salvation, through faith as it is in Christ Jesus. For unless they have been made partakers with Christ in his sufferings and death, it is utterly impossible for them to stand before him with acceptance, when He shall be revealed as the sovereign Lord and supreme Judge of all mankind. It is impossible effectually “to look for him” out of the natural eyesight. Faith constitutes the perceptive power. Unless we have first found peace through the blood of his cross, and have thus obtained our redemption, how can we be prepared to look joyfully upon him when his feet shall stand on the Mount of Olives, and when the whole earth shall offer the reflection of his attending glory? It is manifestly impossible. This you may present weekly before your readers in all scriptural simplicity and integrity, without raising any of those old sectarian war-cries which you have so justly repudiated. If the possession of the eternal kingdom presents the most glorious and heavenly prospect ever offered to mankind, it is certainly of transcendent importance that we should be well convinced of our own interest in those saving means from which alone everlasting life and happiness can be secured. Any looking for Christ, or waiting for him, independent of this, is but the hope of the hypocrite, or of the fool.—It will never be realized, either in this world or in the world to come. It is no earthly, or carnal, or temporal millennium that is before us. It is the eternal, immutable, and heavenly kingdom. They who shall be accounted worthy to obtain that world, will do so in the resurrection, or in a change which will be equivalent to it. They will be made equal to the angels. Then will the righteous shine forth as the sun in the kingdom of their Father. The children of the kingdom will be made the partakers in the glory of Him from whom all glory is derived, sharing also in all the fulness of his love.

Even the people of God have much need to beware of the devices of the devil, which he is putting forth in these last days. He is now casting forth a combined flood of popery and of infidelity out of his mouth. And these evil principles are now wearing many names and many disguises. Neology and Rationalism are eating like a canker into the very heart of Christendom. These evil seeds are now being sown broadcast throughout all civilized lands, and dark and deadly will be the fruit they will produce, if time remains. Even in those parts of Europe upon which the light of the Reformation was first kindled, it may be said that death and darkness now reigns.—Evangelical religion and vital godliness are well nigh crushed to pieces between these opposing forces. In America, it is no insignificant sign of the times, when men of such intellectual attainments, and of such high moral character, as Professors Bush and Moses Stuart, can issue works from the press which are approved and admired by thousands, and which are no other than so much inept infidelity. These works are quoted with approbation by many of the religious reviews and periodicals in this country, although one of the books by the former author contains a distinct and emphatic denial of the scripture doctrine of the Resurrection; and although the latter has been engaged in darkening counsel by words without (divine) knowledge, by the sophistical reasonings contained in his pretended exposition of the Apocalypse. “Verily they do err, not knowing the Scriptures, or the power of God.”

On the other hand, the Papacy has thrown away the crutch upon which she has been leaning so long, (Austria,) and is seeking for popular support in the expression of the voice of the people. She can accommodate herself to all times and circumstances; and when she can no longer stem the rising tide of democracy, she is content to ride upon it, and to wait for means and resources of recovering her long lost dominion. In the midst of all this, we know “that the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

I remain, dear brethren, very faithfully yours,
Manchester (Eng.), Feb. 15th, 1848.

Letter from Bro. L. Wilcox.

DEAR BRO. HIMES.—In the “Herald” of Jan. 1st, Bro. Reynolds makes a request like this. “I should like to see a dissertation on this divine paradox—I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me, shall never die. Believeth thou this?” I have waited in vain for some more able hand to give us the true light on these words of our Saviour, addressed to Martha, on the death and resurrection of Lazarus.

There appears no difficulty, or any paradoxical tenets embraced in this language, as I understand our Saviour. “I am the resurrection and the life.” The resurrection and future life were in Christ entire.—“He that believeth in me, though he were dead, yet shall he live.” Immortality and our future eternal life depend on our faith in Christ. “And whosoever liveth and believeth in me shall never die.” We now live in Adam, and in Adam all die. But when we live in Christ, the second Adam, and believe in him, then we shall never die, but be immortal. Let me prove this. 1 Cor. 15th.—“For as in Adam all die, even so in Christ shall all be made alive. . . . It is sown a natural body, it is raised a spiritual body. . . . Howbeit that was not first which is spiritual, but that which is natural, and *afterward* that is spiritual.”

Here is the great mistake: we get the spiritual, immortal life that shall never die, first, or while we have our natural life by Adam. But in Adam all die,—natural life first, which we lose. But he that believeth and liveth in Christ,—the spiritual life that Christ gives at the resurrection, (as Paul tells us in this chapter),—shall never die, but be immortal. “As we have borne the image of the earthly, we shall also bear the image of the heavenly.” Natural first, afterward that which is spiritual. We plainly see by this chapter and the 11th of John, that this life which shall never die is given us at the resurrection, when this mortal shall put on immortality,—that natural shall become spiritual.—For flesh and blood cannot inherit the kingdom of God. This spiritual regeneration must take place first: we cannot enter into the kingdom of God with the life we have from Adam, for that is under sentence of death. But the life that Christ shall give us shall never die. Christ says—

“Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God.” (John 3:3.) Why? Because flesh and blood cannot inherit it. First, we are born by the natural Adam; second, by the spiritual Adam. Christ says (v. 5), “Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.” Why? Because flesh and blood cannot inherit it. “Ye must be born again.” You have been born once of that which is natural; and you must be again of that which is spiritual. Christ says (v. 12), “If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?” Here Christ says that he was telling us of heavenly things when he speaks of being born of the spirit. For it is said in 1 Cor. 15:45, that he is this quickening spirit; and we are spiritual, born at the resurrection.—“Except a man be born of water and of the spirit,” &c. Born of water first, is seen by the words.—

“Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing that Christ, being raised from the dead, dieth no more, death hath no more dominion over him.” (Rom. 6:3-9.) We are here taught, that by being born of water by faith, we have the surety of being born of the quickening spirit at the resurrection. “Before she traveled, she brought forth; before her pain came, she was delivered of a man-child.” (Isa. 66:7.) Who this is any one can see by turning to Rev. 12th.—“And she brought forth a man-child, who is to rule all nations with a rod of iron.” This is Christ, as in Col. 1:15, 18.—“Who is the image of the invisible God, the first-born of every creature. . . . the head of the body the church, the first-born from the dead, that in all things he might have the pre-eminence.” Rev. 1:5.—“The first-born of the dead.” Isa. 66:8.—“Shall the earth be made to bring forth? shall a nation be born at once?” Chap. 26:19.—“Thy dead men shall live. . . the earth shall cast out her dead.” Yes, she shall bring forth in one day the nation that shall live in Christ, and they shall die no more. And John says, they cannot sin any more, and there shall be no more curse.

Blessed place! Who will not try to believe in Christ, that we may live in him, and then we shall never die any more.

Orwell (Vt.), March 15th, 1848.

NOTE.—We should give a little different explanation of the passage referred to. It is no paradox. The Saviour positively asserts, that those who live and

believe in him shall never die. He could not then have referred to the death of the body, but to that of the spirit within us. In ADAM all died, and all remain dead till they are converted. Those who believe not in CHRIST have not life, the SAVIOUR testifies, and will not come to him that they may have life; and he also testifies that they shall never have life. The SAVIOUR cannot have referred to mere existence, for that is not the life the Bible promises, and that the wicked have already. When a man is converted, the germ of life is implanted within him, which, if he continues to believe in CHRIST, shall never die. And while the Christian thus lives, it is not he, but CHRIST that liveth in him; and the life which he now lives in the flesh, he lives by the faith of the Son of God, who gave his life for him. While the Christian has thus begun to live in the flesh, a life which shall have no end, his flesh has not been quickened and restored to the life that ADAM lost, and from which he fell; for this he must wait for the quickening of his mortal body by the Spirit of God, by which he will be restored to the life and immortality enjoyed in Eden. To this life and immortality the wicked are, and ever will be, strangers. They do not, and never will enjoy it, or even see it. Their existence will be one of eternal darkness and gloom, of misery and death.—Ed.

Letter from Bro. Wm. Milton.

DEAR BRO. HIMES.—Knowing that your heart is always gladdened to hear of Zion's prosperity, permit me to say, that the Lord has gloriously revived his work in this place of late. As the result of a series of afternoon and evening meetings during the past two weeks, from fifty to sixty persons, of all ages and conditions, have been hopefully converted to God, and give good evidence of their acceptance with Christ. Several family altars have been erected; and the good work yet progresses, and we hope for a much greater gathering into the fold. Revivals are in progress all over this region.

The main object I have in view in addressing you at this time, is to ask a few questions, which, if you deem important, please notice in the “Herald.” 1st. Is it proper to divide faith into degrees, as the language in Jude 20 would seem to imply; and if we may do so, does the first degree bring us to Christ (see Rom. 1:1-17.) Especially do I wish an exposition from you of the expression, from faith to faith. Again: does the second degree bring us to a perfect consecration of all our powers to Christ (see Eph. 1:1-14.) And does the third degree (if there be so many) bring us into the possession of the heavenly inheritance (see 4:30.)

Your brother in Christ, WM. MILTON.
[We see nothing inferred in the 20th verse of JUDE not in accordance with the whole tenor of inspiration. We find nothing in the Bible to teach that a man may be half converted, two thirds converted, &c., or any of the distinctions you specify. Men are either just, or unjust, righteous, or unrighteous, subjects of salvation, or subjects of condemnation. When God converts a man, he converts him. When he is converted, if he is a child of God, he will grow in grace and knowledge, will continually increase in spiritual strength, adding to his graces new spiritual gifts, his faith being continually strengthened. Thus he will go from faith to faith continually—not from one kind of faith to another kind of faith, but from one measure of faith to another,—as a tree continually increases its measure—until the man becomes rooted and grounded in the hope of the gospel, not liable to be moved from his position by the rude buffeting of any untoward wind of doctrine.]

Obituary.

DIED, at Salem, Feb. 16th, our beloved brother STEPHEN SPAULDING, in the twenty-fourth year of his age. He was a devoted Christian, an affectionate husband, and a kind friend and brother. His companion deeply feels his loss, but is expecting soon to join him where parting will be no more. The Adventists here have, by his death, met with a great loss. He was beloved by us all, but we feel to say, “It is the Lord, let him do what seemeth to him good.” He bore his sufferings with great fortitude—not a murmur escaped his lips. He talked freely of his blessed hope, and often said, “This is no delusion,—Jesus is coming soon.” He would sometimes say, “O, how sweet the grave looks—how pleasant. I shall lie down and rest a little while, and the Lord will come and raise me up again.” A short time before he died, he sang the hymn commencing, “On Jordan's stormy banks I stand,” &c. Our brother's whole life, since his conversion, was devoted to the cause of God. His house was always open for meetings, and for brethren from abroad. He often said his work was done, and we doubt not it was well done. We trust, if faithful, soon, very soon, to meet him on the sea of glass. His spirit has returned to God who gave it, and we believe Jesus will soon come to raise the righteous dead. O may we all be found among those whom John saw come up out of great tribulation, having washed their robes, and made them white in the blood of the Lamb. A. B. DRAPER.

DIED, in Middlesex, March 14th, of consumption, Mrs. CHARLOTTE H. DANDURANT, wife of Moses Dandurant, and daughter of Alfred and Malinda Bartlett, aged 25 years. She indulged a hope in the

Saviour in the fall of '44, under the Second Advent preaching; and during her last sickness, and especially the last three weeks, she enjoyed the fullest assurance of her acceptance with God, through a crucified Redeemer. The Second Advent hymns, and any conversation on the subject of our blessed hope, afforded her peculiar joy. She often expressed her anxiety to go and be with Christ, and reign with him in his kingdom. Her bereaved husband, who is left with a little motherless son about one year old, deeply feels his loss. We bespeak for him the prayers of God's children. [Written by request.]

ERASTUS PARKER.

Foreign News.

Prussia.—A correspondent at Cologne writes:—"The middle states of Prussia, as well as of the other Rhenish states, are determined to achieve their political independence, and to have a potential voice in the Government; they are peaceful, but resolutely devoted to their country, and firm in asserting their rights. There is no now resolution, no scheme rashly or hastily formed, but one which has been well considered, and deliberately planned. Prussia is a strong military power, and her bayonets might, for a short time, suffice to coerce the nation: but such a rule would be of short duration. Already petitions for reform have been prepared, which are lying at the different hotels on the Rhine and in the Rhenish provinces; the burghers flock in crowds, and sign them to a man. Such a state of things is unheard of in Prussia; to take the initiative in so decided a manner never before occurred to her citizens."

Austria.—The resignation of Prince Metternich was announced for certainty in Paris on the 8th inst.

The news of the events at Paris had caused a consternation at Vienna. A grand council of all the Ministers was immediately held. Couriers were despatched in all directions. Count de Flahant, the French ambassador at the Court of Vienna, is said to have fainted on hearing the news of the abdication of the King. He started the next day for England. Thirty thousand different troops are to advance to Italy without delay.

The "Allgemeine Zeitung" states that letters from Vienna confirm the intelligence that a loan of 30,000,000 florins had been concluded between Russia and Austria.

Italy.—The Jesuits, alarmed by the hostile demonstrations made against them by the people, by whom they are deservedly detested, have already quitted the city of Turin. The journals of Turin fully appreciate the tendency of the French Revolution, and are now encouraging the King to put himself at the head of the national forces, and to endeavor to effect the salvation of Italy. At Alessandria, and throughout Piedmont, all the warlike preparations are complete. The Austrian army is no longer an object of fear to the constitutional states of Italy.

All correspondence between Lombardy and France is prohibited.

Letters from Rome, of the 28th ult., state, that the committee appointed by the Pope to prepare the constitution was actively engaged on that task. There are to be two chambers; the one composed of cardinals and clergymen, and the other of representatives of the people.

It was announced some days back that martial law had been proclaimed in Lombardy by order of the Austrian Government. It appears that the worst effects have been caused by this. A deplorable reign of terror has been inaugurated. The ordinary course of the law has been suspended, the people are not only prohibited from meeting together in certain places, but they are forbidden to wear particular colors. They are not to applaud or hiss in public, and are not allowed to collect money for the poor, or to receive subscriptions. The consternation through the whole of Lombardy is universal. Cannon are to be seen levelled in the streets of the principal towns, which seem as if it were deserted. It is also forbidden to ring the bells of the churches. On the 2d instant martial law was declared in Milan.

The Augsburg "Gazette," under date of Vienna, Feb. 25, says:—"Letters from Italy give accounts of revolutionary scenes on all sides. Blood has flowed at Bergamo, and disturbances have taken place at Cremona. At the theatres the Austrian officers were thrown from the boxes into the pit. At Piacenza several arrests took place at the theatre, all those arrested having loaded pistols in their pockets. It is feared that the slightest motive will cause terrible disturbances to break out at Milan. A slight wound given to an officer will be sufficient to break all the bonds of discipline among the troops, which have been with difficulty maintained; and it is evident that the morale of the soldier will not long hold out against such continual excitement."

War seems most imminent between the Sardinian States and Austria. King Charles Albert has quartered 60,000 troops on his frontier, in reconnaissance of Austrian manœuvres. A million of cartridges are manufactured per day; and three thousand congregate rockets have been stored in the frontier fortress of Alessandria, which is now fully equipped to stand a siege. An entrenched camp is marked between Stradella and Voghera. On the other hand, Austria is about to throw a garrison of 2000 men into Massa, and 1000 into Carrara, and to garrison other towns in Parma and Modena.

The young men of Lombardy have offered their services, as a military body, to King Charles Albert, on the condition that they shall be placed in front of any attack.

Bavaria and Sicily have been the scene of some insurrectionary movements, and some fighting.

From Modena letters say, that the oppression is extreme, that, in fact, the Modenese are subjected to the

military despotism of Austria. The population of Massa and Carrara groan under the Austrian yoke, since the departure of the Duke of Modena for Vienna.

The Sardinian government was preparing to demand of Austria the removal of her troops from Parma, while Austria, on the other hand, was remonstrating against the liberal measures of Sardinia. At Pavia, the students of the University attempted a movement, in which it was said that the Hungarian troops in the service of Austria joined.

At the date of the latest advices from Turin, the proclamation of a republic in Paris was still unknown, though intelligence of the dismissal of M. Guizot had been received. The Sardinian Government has called out the reserves of the army, and is about to arm the National Guard. The King has signed a decree sanctioning the civil emancipation of Protestants.

Disturbances have taken place in Styria, and additional troops have been ordered there.

THE ADVENT HERALD.

BOSTON, APRIL 1, 1848.

Letter from Bro. Himes.

DEAR BROTHER:—I arrived safely in this city Saturday morning. I found Bro. Jones in good health, and much encouraged in his labors here. Yesterday I passed part of the day with the congregation in Hester-street. The audience was full, and the interest is as good as at any former time. Bro. WHITING was with them on exchange. We had a rich repast from his well stored treasury of Biblical lore. He gave one or two criticisms on some expressions of PAUL in his epistle to the Colossians, which were exceedingly rich. They will doubtless be brought out in his new translation of the New Testament, which I am happy to say is now ready for the press. I intend to get it out as soon as my means will allow.

Bro. WHITING's congregation in the Sixth Avenue is in a flourishing state. They have come out of their trials purified. Our brethren in Brooklyn have taken a new and splendid hall, and after long trials and perplexities from disorganizing influences, they are determined upon measures that will tend to the unity and prosperity of the Advent cause. Our friends at Newark, N. J., are calling for help, and intend to rally and make a new effort. An effort will be made to aid them.

I shall go to Philadelphia this evening. I shall also arrange for meetings in Lancaster, Pa., soon, when I will give notice of the time and place of all the Anniversary meetings.

"The harvest truly is plentiful, but the laborers are few." The calls for intelligent lecturers on the prophetic writings were never more urgent than at this time. "But the laborers are few!" Some have gone to their "farms," some to their "merchandise," and others have "turned aside to vain jangling." In this state of things we can but supplicate, in the deepest agony, the Lord of the harvest to "thrust forth laborers into his vineyard." We want pastors to feed the suffering flocks, and evangelists to spread the truth abroad. May God call out and raise up such men in sufficient numbers to meet the urgent calls of the times.

My health, as to speaking, is no better.

Yours, J. V. HIMES.

New York, March 27th, 1848.

THE STATE OF EUROPE.—Our readers will see by the foreign news, that Europe is in a most perilous condition. Private letters to our merchants are more foreboding in their tone than the papers. We intended to have given a survey of the condition of Europe in an extended article, but our time has been so encroached upon, and our mind distracted by constant interruptions the past week—the greatest trial and perplexity of an editor when he sits down to compose his thoughts to write—that we have been wholly unable to accomplish it, and defer it to some more favorable time. We shall look with great interest to the intelligence which may arrive after the assembling of the French Congress, soon to be elected.

THE "NEW CHURCH REPOSITORY," conducted by Prof. BUSH.—The number for March (No. 3) has come to hand, and well sustains its character for ability. It contains articles of interest to those who dissent from the conclusions of Prof. B. We have never received the second number of this periodical, and find none of that number for sale at the agency here. We would thank Prof. B. for a copy, that we may have a complete file of it, and have the continued articles in connection.

TO CORRESPONDENTS.—R. R. YORK.—The 34th of Isaiah we understand as the judgments by which God avengeth his church,—some of them to be inflicted anterior to, and some at, the final judgment.

Summary.

Faith of the Second Preaching.—John Adams.—On a tombstone, erected in the Quaker church-yard in memory of one of the family, by John Adams, is an epitaph which closes with the following couplet:—

"The flesh rests here till Jesus comes,
And claims the treasure from the tomb."

An anti-Sabbath Convention was held in this city last week. They not only propose that all laws requiring the observance of the Sabbath repealed, but also that a law be passed requiring railroad companies, steamboat owners, and other proprietors of public conveyances, to run their cars, coaches, and boats on Sundays, as usual, and to carry passengers for the bare costs on that day,—not only compelling men to violate their conscience by working on that day, but in working for nothing!!

A valuable and very extensive mine of iron ore has been discovered in the valley of the Wisconsin river, fifty miles from its junction with the Mississippi.

The *Calendula* floated off from Governor's Island with the rise of the tide, and came up to the city on Tuesday morning.

A little boy, six years of age, son of Mr. David Kimball, fell into the Frog Pond on the Common yesterday afternoon, and in all probability would have been drowned, had not officer Smith and a stranger jumped in and rescued him.

Eight Germans and Irishmen were shockingly mangled, six fatally, by the explosion of 30 lbs. of gunpowder, in a shanty at Black Rock dam, Buffalo.

Lucien Murat, nephew of Napoleon, who has been living at Bordentown, N. J., sailed on Saturday last from New York for France. The new Canadian tariff bill is signed, and will go immediately into effect.

Orin Buell, a brakeman on the evening train of cars from New Haven to Hartford, is supposed to have fallen off on Monday evening last, and to have been killed.

Erasmus Thayer, of Hardwick, while returning from a railroad meeting at Greenwich, on the 13th, was thrown from his wagon by a wheel coming off, and soon died. He was thirty years old, and had a family.

Mr. Thomas B. Drinker committed suicide in New York by taking prussic acid, at 123 Bleeker street.

A claimant has appeared for the property left by the Lynn hermit, George Gray, in the person of a lady claiming to be a niece of the old gentleman.

In Rockville, Md., Mrs. Sage, an aged and worthy lady, returning home from a neighbor's house on Monday night, fell into a stream of water, and was found floating to death the next day.

True courage is that which is not afraid of being thought afraid; the rest is counterfeit.

In Spring Creek, Tenn., Mr. Woods accidentally shot and killed his wife, a daughter of Col. Burnett.

In Denmark, West Town, a young man named Covington, very much intoxicated, was stabbed in the throat and killed by Mr. Pirtle, who was arrested. This is the first crime in Denmark.

The Emperors of Russia and Austria have forbidden all persons to erect magnetic telegraphs in their dominions, unless by their special permission.

Nehemiah Varney, who was run over by his team in Harrison Avenue on Monday last, and was badly injured in the knee, died at the hospital, refusing to have his leg amputated. He was in the employ of Messrs. Ellis & Mayo, and bore an excellent character. His remains were conveyed to his friends in New Hampshire.

The editor of the *Free American* was shot in the leg in a duel by the editor of the *Aero Iris*, at Vera Cruz.

The Post office claims to be beginning to circulate as money, and they are excellent for the remittance of broken dollars. They are a true national currency, redeemable everywhere.

At Philadelphia, the house of Mr. Rademacher was entered about two o'clock in the morning, and his wife murdered, and himself cut in the most shocking manner. The broken blade of a shoemaker's knife was found on the floor, which was identified as belonging to a German named Lambfield, who had but recently been released from prison, was convicted on the testimony of a woman who formerly occupied the room then held by Mr. Rademacher. L. had been heard to threaten vengeance.

British ship *Omega*, from Liverpool for New York, founded at sea the 12th of Feb. A portion of the passengers and crew were carried to Cork, a portion to St. Johns, and the rest brought to New York in the *Highland Mary*. There were 600 passengers, all of whom were saved; but the mate and five of the crew were lost in rescuing the passengers.

At Marysville, Ky., last week, a Mrs. Evans having left her infant child asleep in a cradle, for a few moments, a lunatic, named Reed, who was sitting near reading the Bible, took up the child, placed it on a board, and chopped its head off with a broad axe. He then walked to the kitchen, and told a servant of it, and resumed the reading of the Bible.

"Do something—do it soon—with all thy might.
An angel would drop if long at rest;
And God, inactive, were no longer blest.
Some high and humble enterprise of good
Compel thee, till it shall possess thy mind.
Become thy study, pasture, rest, and food,
And kindle in thy heart a flame refined.
Pray heaven for arms, thy whole soul to bind
To this thy purpose—to begin, pursue,
With thoughts all fled, and feelings purely kind—
Strength to complete, and with delight review,
And strength to give the praise where all is due."

At least twenty persons have perished during the past winter in the neighborhood of Boston, from venturing on unsafe ice.

The new Protestant church at Jerusalem has recently completed, at a cost of £10,000. It is without either tower or spire.

BUSINESS NOTES.

J. W. S. Nagler.—We have put up two diagrams and \$2 worth of new tracks for you. We wait for your directions, when and how we may send them safely to you.

F. Alling.—We have put up one diagram for you, with eight sets of new tracks. Also, in same package, one diagram for F. B. Hoyt, all of which will soon be sent to Cleveland.
T. Grandy.—We do not understand what you say about sending the "Herald" to H. H. H. He has been sent to him regularly at Fainton for some time. Does he not receive it? Those names for the "C. H." had not been entered. Did they pay 7—did they, we wish to credit them.

R. R. York, \$1—Received. Sent tracks.
L. Wade.—Have sent.

H. N. Suiter.—Will continue it. Have sent to them.
J. R. Jones.—You have paid to No. 32 of the "Herald" for three copies. If you will send us \$1 a vol. for each copy, we will pay the postage 1-1/2 cts. on each paper; to the line, till the law is changed.

H. Buckley.—We have sent to the names forwarded by Bro. Russell. Thank him.

E. Tuttle.—Have sent as you directed.
C. M. Mead.—It was never received.

C. Fisk, \$2.—Two of the dollars you have paid have never reached this office; but we credit you to \$2.

G. T. Stacy.—Sent.

J. Harrison, Jr.—Bundles sent.
R. E. Lusk.—Thirteen copies for \$10 in which the papers are all sent to, and paid for, by one person—he disposing of them as he pleases. It is not designed to let paying subscribers have them at less than \$1 per vol. Those who take that number, while they receive \$1 a vol. from those who do pay, will have a few papers left for the poor in their neighborhood who cannot pay. We have, however, credited them with the \$1 each for the \$10, and sent the Herald to the others. While we have never refused the Herald to any who signified their wish to get it, yet, with our greatly increased expenses, and enlarged sheet, we are hoping that the several churches will endeavor to supply their own poor, and not leave so heavy a burden on our shoulders, for this we are now obliged to sustain. We are greatly obliged to you for all your good wishes and efforts in our behalf, and wish you, and all our friends, to act as agents for the obtaining subscribers, and extending the work.

G. Needham.—A North was credited \$1 March 10th to 338. W. Cropper sent us the end of last vol., which we have credited, and charged you his paper from the commencement of this. We credit you \$14 42, the balance you enclosed. We always append

notes when we think the subject requires it, in accordance with editorial maxims.
W. Weston, \$1.—The catechism is a bound volume, and cannot be sent by mail. Please direct how it shall be sent, or what shall be done with the \$1.

TO SEND THE "HERALD" TO THE POOR.

Thos. Hurley. 3 00

NOVA SCOTIA MISSION.

A Friend. 1 00

APPOINTMENTS.

If time continue, I will preach at Northboro', Mass., the second Sabbath in April. I will preach the evening previous if it is desired.
R. V. LYONS.

The Lord willing, there will be a Conference in Gardner, at the house of Sister Perley, to commence Friday evening, April 7th, and continue over the Sabbath. It may be expected that Bro. L. R. Briggs, and other preaching brethren, will be present.

"THE BATTLE OF ARMAGEDDON.—The Bible against the World," containing a brief notice of the elements to be marshalled under the opposing banners of Christ and Satan, at the final conflict. Under the above title, will be published a large pamphlet of about 40 large octavo pages, closely printed, so soon as a sufficient number of subscribers are obtained. The pamphlet will be furnished at 25 cts. per single copy, or 20 cts. per copy by the hundred. Orders will be directed to the author, J. F. Wessels, Cincinnati, O. Agents interested in the study of prophecy, and the signs of the times, please copy.

BOOKS FOR SALE.

SECOND ADVENT LIBRARY (Old Series), in 8 vols.—We have a few sets of this interesting work still on hand. Price, \$3 per set.

SECOND ADVENT LIBRARY (New Series)—No. 1. "The Second Advent Introductory to the Words of Jesus: a Letter to the Rev. Dr. Estlin, on the subject of his 'Apologetic Hymns,' by a Protestant and Nonconformist Layman." 32 pp. Price, 4 cts. per dozen; \$2.50 per hundred.

No. II.—"THE DUTY OF PRAYER AND WATCHFULNESS in the Prospect of the Lord's Coming." By the Rev. James Halcane Stewart, M. A., incumbent of St. Eddis's, Liverpool. 32 pp. Price as above.

No. III.—"THE LORD'S COMING a Great Practical Doctrine." By the Rev. Mount Brook, M. A., Chaplain to the Lath Incentenary. 32 pp. Price as above.

No. IV.—"GLORIFICATION." By the same. Price as above.

No. V.—"WM. MILLER'S APOLOGY AND DEFENCE." 26 pp. Price as above.

"A STATEMENT OF FACTS on the Universal Spread and Expected Triumph of Roman Catholicism." Price, 15 cts.; discount by the quantity.

"PROTESTANTISM; its Hope of the World's Conversion Falsified." 72 pp. Price 10 cts.; discount by the quantity.

"THE BIBLE A SUFFICIENT CREED: two Discourses delivered at the Dedication of the Second Presbyterian Church, Fort Wayne, Iowa." By Charles Eberhart. 32 pp. Price, 4 cts. single.

"MEAT IN DUE SEASON." A Sermon by Martin Luther. 22 pp. Price, 4 cts.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HYMNS (without music).—Price, 33 cts. ADDITION TO THE SUPPLEMENT to the "Millennial Harp." 24 pp. Price, 4 cts.

"ADVENT SHIELD AND REVIEW" (Nos. I, II, III).—Price, 31-1/2 cts. single; \$1 50 for the three bound together.

QUESTIONS ON THE BOOK OF DANIEL (for the use of Bible-classes and Sunday Schools). Price, 12-1/2 cts.

"THE ADVENT HERALD," and the "MIDNIGHT CRY." We can supply most of the back volumes of these papers to those who may desire them. They contain a vast amount of important matter of great interest to every Christian.

TRACTS ON PROPHECY.

No. 1.—"Looking Forward." No. 6.—"If I Will that He Tarry till I Come."
No. 2.—"Present Dispensation." No. 7.—"What shall be the Sign of His Coming?"
No. 3.—"The Kingdom of God." No. 8.—"The New Heavens and New Earth."
No. 4.—"What did Paul Teach the Thessalonians about His Second Coming?" No. 9.—"The Son of Man."
No. 5.—"The Great Image." No. 10.—"Behold, He Cometh with Clouds."
Price, 15 cts. per set; \$1 for eight sets.

DIAGRAMS OF THE VISIONS OF DANIEL AND JOHN

No. 1.—On cloth (in three parts), mounted. \$6 00
No. 2.—"On "in one piece, without roller. 6 00
No. 3.—On paper (in three parts), mounted with rollers. 6 00
No. 4.—On paper (in three parts), without mounting, for permanent use in places of worship, and which can be fastened to the wall. 4 00
These Diagrams cannot be sent by mail, but may be by express.

"A CATECHISM upon the Prophetic System of the Scriptures." By James Scott, author of "Outlines of Prophecy," and "First Book of Prophecy." Price, \$1.

"MODERN PHENOMENA OF THE HEAVENS." By Henry Jones. Price, 12-1/2 cts.

"MY SAVIOUR, or Devotional Meditations in Prose and Verse, on the Names and Titles of the Lord Jesus Christ." By the Rev. John East, M. A., Rector of Grosvenor, Son erect. Price, 4 cts.

CRUIKES'S CONCORDANCE. Price, \$1 50 bound in sheep; 82 cts. in boards.

WHITEHEAD'S LIFE OF THE TWO WESLEYS. Price, \$1.

LITHOGRAPH OF WM. MILLER. An excellent lithograph likeness of Father Miller, from a daguerrotype. Price, 50 cts.

"ANALYSIS OF GEOGRAPHY," for the Use of Schools, Academies, &c. By Sylvester Bliss. Published by John R. Jewett & Co., 32 Cornhill, Boston. Price, \$1-1/2 cts.; \$3 per dozen.

Some have been so bound, that they can be sent by mail to any part of the Union, for 12-1/2 cts. postage.

BLISS'S OUTLINE MAPS. Published by John P. Jewett & Co., 32 Cornhill, Boston. Price, \$9 a set.

From Samuel P. Abbott, Principal of a Select School in Farmington, Me.—"It gives me pleasure to state, that I regard Bliss's 'Analysis of Geography' as the best outline map, and a most valuable system for the study of Geography. The system was examined by me carefully before it was introduced into my school; and I should not be willing to let it for any other school, as I am acquainted. I most cordially wish that it might be introduced into all our schools."
Farmington (Me.), Feb. 24th, 1848.

TWO HUNDRED STORIES FOR CHILDREN. Compiled by T. M. Preble. Price, \$1-1/2 cts.

"PHILOSOPHY OF HEALTH." By J. L. Coles, M. D. Price, 25 cts.

"GOSPEL CHART," and "DISPENSATIONAL CHART."—Price, 17-1/2 cts. each.

AGENTS FOR HERALD, &c.

ALBANY, N. Y.—Geo. Needham. NEW YORK CITY.—Wm. Tracy, BRIMFIELD, Mass.—J. Bliss. 71 Forsyth-st. BUFFALO, N. Y.—J. H. Turner. PHILADELPHIA, Pa.—J. Litch, 37 CHAMPLAIN, N. Y.—H. Buckley. Arcade. CHICAGO, Ill.—John K. Jones. 24 Indiana-st. CINCINNATI, O.—John K. Jones. PROVIDENCE, R. I.—G. H. Child. CLEVELAND, Ohio.—A. C. Clapp. ROCHESTER, N. Y.—J. Marsh. COLUMBIA, Mo.—L. S. Knowles. ST. LOUIS, Mo.—J. A. Campbell. LOW HAMPTON, N. Y.—L. Kimball. WATERLOO, Sheffield, C. E.—R. MILWAUKEE, W. T.—L. M. Armstrong. HUTCHINSON. NEW BEDFORD, Mass.—Henry V. Davis. WORCESTER, Mass.—D. F. Wetherbee.

Receipts for the Week ending March 29.

R. Tourtellot, 401; J. Kenny, 378; J. Harrison, Jr., 322; C. Church-ill, 332; C. K. Farnsworth, 332; J. Hewes, 278; R. Clark, 284; W. Hotchiss, 278; T. Grundy, 323; Dr. W. Partridge, 25; E. Phelps, 323; A. A. Andrews, 330; W. J. Churchill, 278; J. F. Barlow, 278; J. P. Allen (with tracks), 321; M. A. Ball, 328; M. A. Fullerton, 328; J. Clark (tracks sent), 323; Wm. E. Graham, 328; R. Vanhook, 328; E. Ladd, 322; J. L. A. Bliss, 322; C. C. Cuddeback, 322; E. D. Reed, 278; M. Bussie, 278; J. Ordway, 278; W. A. Burnside, 278; M. C. Scoville, 278; J. Ripley, 278; E. Ayres, 322; S. Hitchcock, 278; F. Dewey, 278; A. Adams, 278; D. Atwood, 278; S. R. Bures, 278; J. S. Burpee, 401; P. Lee, 482; J. Waterman, 278—each \$1.—G. Wheeler, 333; W. Miller (11 copies), 338; A. L. Burwell, 328; J. Morse, 278; E. Phelps & A. Warren, 285; P. O. Harmon, 404; J. Ostrander, Jr., 377; W. H. Hays, 278; A. G. W. Smith, 404; A. Smith, 404; R. V. Lyon (on acct.), 17; Hotchiss, 401—each \$2.—J. W. Hedges, 278; F. Adams, 278—each \$3.—P. Crosby, 324—\$3.



"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. 1.

BOSTON, SATURDAY, APRIL 8, 1848.

No. 10. WHOLE No. 362.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON.

BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies.
\$10 for Twelve copies, in advance.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

"Just as I Am."

Just as I am—without one plea,
Save that thy blood was shed for me,
And that thou hast to come to thee,
O Lamb of God, I come.

Just as I am—and waiting not,
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am—poor, wretched, blind,
Lame, rich, healing of the mind,
Yes, all I want in thee to find,
O Lamb of God, I come.

Just as I am—thou wilt receive,
Wilt pardon, comfort, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come.

Just as I am—thy love unknown,
Has broken every barrier down:
Now be thou mine, and thine alone,
O Lamb of God, I come.

—voices in the Night.

Apocalyptic Sketches. No. IV.

BY REV. JOHN CUNNINGHAM, D.D.

GOD'S SEALED ONES.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the Lamb, and sang a new song, saying, Worthy art thou, O Lamb, to be praised, and to receive glory, and honor, and power, and might, be unto our God forever and ever. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell with them: they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. vii. 1-17.

The character of the apostasy is discovered, as I have said before, by the characteristics of the sealed ones, who are described from v. 14 to the close of the chapter. Did great numbers rush to the baptismal font for baptism? The God-sealed were "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Did the baptized receive white garments? These sealed ones were "arrayed in white robes." Did the former receive crowns and palms? These latter had fadeless palms and crowns of glory. Were they first purified in the waters of baptism? These last "had washed their robes and made them white in the blood of the Lamb." Did the first come forth from the Constantine prosperity and visible splendor? The second came "out of great tribulation." Were the former in the outward visible church? The latter were in the inner church, or true holy place. Thus, each clause that describes an excellence of the sealed ones reflects its light on a corresponding corruption of the unsealed or apostate. At this very period, a noble specimen of the sealed ones was allowed to come within the horizon, as if to stamp before all the character of the age, viz., Augustine, Bishop of Hippo. He is revealed specially as an instance. He was converted Anno Domini 385, by the ministry of Ambrose, and appointed to his office Anno Domini 395. The doctrine on which he most frequently and eloquently expatiated was the doctrine of election. He describes, in fact, the

process, viz., election, which was the distinctive process of the age; his "City of God" was written to show the distinction between true Christians and the baptized. True Christians he calls "the elect Israelites," "God's sealed ones," the 144,000: as if the prophetic language of the Apocalypse was felt by Augustine to be descriptive of his day, and he raised to extend it unconsciously by his mission, and as if he himself believed that he was raised up to call attention to the work which Christ was then carrying on. The enlightened evangelical views embodied and eloquently enforced in the writings of Augustine were very much the means of perpetuating the truth through the dreary ages of medieval Europe. Luther, an Augustinian monk, owns his obligation to Augustine; Pascal and Quesne derived their light from his lamp; and in that long chain of faithful witnesses which connects the Protestantism of the nineteenth century with the Christianity of the first, Augustine was not the least resplendent link.

In reading the beautiful characteristics and consummation of the sealed ones which follow, one can sympathize with the poetic sensibilities of Burns, who said he never could read this passage without tears. In this bright Apocalypse of the safety of the saints on earth, and their happiness in heaven, there is not one touch or feature local, sectarian, or national; as if it were designed to condemn and crush, by the contrast, the predominating feeling of the fourth century, which made the chair—the church—the ceremony everything,—and vital religion nothing. Has this vision no lesson for us also? If we will only look through the door which John saw open in heaven, we shall see that the questions about which Christians quarrel on earth are not known in glory; subjects that have agitated men's hearts in the church below, are not even mooted in the church above; names that have filled the wide world with their sound are hushed beside the Throne of God: what those souls have been proud of is there seen to have evaporated. What millions undervalued is there seen to endure forever. Those revealed in this vision appear to have shared in little of the prosperity of the Constantine era; for it is said, they came out of great tribulation. Some had pined in dungeons, or perished in the devouring flames; others had died in exile, or had been devoured by the wild beasts: their blood had tinged every river, and their ashes had been strewn over every acre of the earth; all elements of power instinct with all fiendish passions had been let loose upon them. Many, too, in the midst of the Constantine prosperity of the church, had endured in private a life-long martyrdom from friends and relations, unseen by the world, but real and true. * * * Is there not something of the character of Constantine Christianity visible in our day?—Abounding formalism,—fashionable religion,—growing apostasy,—increase of ceremony,—and sympathy with Rome, are tokens too palpable to be overlooked or mistaken: and if it be so, the sealed ones of the nineteenth century will also have to taste the tribulation which was meted out to the sealed ones of the fourth century. In such tribulation, however, the serenity felt within will lighten the darkness that closes from without,—the inner light turns into rainbow glories the outer tribulation; the hardest storm is always the shortest; and all tribulations, however numerous or severe, are left at the threshold of heaven. The waves of this world's troubled sea scarcely kiss the shores of eternity. All the tribulation, however, that we feel in our course to glory is not the cause, but the concomitant only of our salvation. The ground of the acceptance of these martyrs was not their own tears, or sufferings, or excellen-

cies. The tears of repentance are beautiful and holy—the fruits of a pure life fair and precious—but to trust in one or in the other as the foundation of our hope is to turn the fragrant blossom into corruption, the delicious fruit into instant decay, and our holiest ornament into shame. Nor was it their own blood that placed them there. These saints were martyrs, and if ever human blood had virtue to expiate sin, that blood was theirs, but it had no expiatory virtue; they neither so believed nor so suffered; it was not the blood they shed for Christ, but the blood which Christ shed for them that saved them; His sufferings alone are expiatory. His soul alone was made an offering for sin—in Him alone we have redemption, through his blood—he drank the cup alone, he trod the winepress alone; he suffered alone, he conquered and rose alone; man had no part in his sufferings, and man can have no share in the glory that results from them. The special virtue here attributed to that blood is that of cleansing or pardoning. The stain of sin was so deep that nothing short of this could expunge it, and its heinousness so great that no other could pardon it, while the extent of its efficacy is still to-day so boundless, that though our sins be as scarlet they shall be as wool, and though they be like purple they shall be as snow. It is not venial sin only, or original sin only, or actual sin only, but *all* sin from which it cleanses. 1 Cor. 6:9-11 gives the catalogue of those who had felt its virtues, and had been justified and sanctified. These saints in heaven, it is obvious, must personally have had recourse to this sacrifice, for it is said, "they washed their robes." Bread must be eaten before it can nourish us; the provision is not enough unless we personally apprehend it. Christ's death must be personally received and rested on in order to be our life. The sole cause of the introduction of these saints into glory was this great fact, for it is added, "therefore are they before the throne." It was not their election from eternity, however true this may have been, but their acceptance of the Saviour's sacrifice that is here declared to have constituted their right to heaven. How beautiful, too, are the features of the worship of these glorified ones, it is unsuspended by the calls of Cæsar, or the wanderings of the heart, or the frailties of humanity; it is presented "day and night," and by a beautiful paradox, "they rest," and yet "they rest not." It was a united worship, for all nations, and kindreds, and tongues were there. There was no strife in their hearts, and therefore no discord in their songs; there is a greater mixture in heaven than there is this evening in Exeter Hall. Adam, Abel, Noah, Abraham, Moses, Isaiah, John, Peter, Augustine, Martin Luther, and innumerable others, constitute that celestial choir, and contribute to its ceaseless harmonies. They "stand," as if conscious they were welcome, and yet they give the glory to the Lamb, as conscious they deserve nothing; and they "stand before the throne of God," to show that they may enter where the High Priest alone, and none besides, entered once a year, even the Holy of holies. But whilst they have thus the position of priests and the palms of conquerors, they are not discharged from the duties of servants, for "they serve him day and night." Dependency is the order of heaven, it ought to be the law on earth, as it is of the very essence of the creature. But whilst they thus praise and serve the Lamb on their part, "He dwells among them," like the Shechinah of old, and feeds them with the hidden manna, and refreshes them from fountains of living water, and all tears are not only *wiped away*, which might leave it possible for them to flow again, but they are, as the word means when translated literally, *wiped out*; as if to

teach us, that not only the marks and channels of tears shall be blotted out, but that the very springs and fountains of them shall be utterly and forever annihilated.

In contemplating these magnificent pictures of the better land, are we not sometimes tempted to exclaim with David—"O that I had wings like a dove, for then I would fly away and be at rest. Lo then would I wander far off; I would hasten my escape from the windy storm and tempest." David felt, what we feel more or less, that there is no spot between the nadir and the zenith, or from the polar snow to the equatorial sunshine, in this nether world, which we can pronounce to be our rest. All creation is too poor to make the soul rich, and too low to make it happy. Satiety produces new restlessness, and the song of flattery soon becomes hackneyed; and fairest spots, by enjoyment, lose their charms. The culminating point of the soul's happiness is the throne of Deity alone; and if we have any foretaste or earnest within us of heaven, it will increase our desire to meet and mingle with those sealed ones whom the Lamb leads to living fountains of waters. In that land there will not only be no tears, and no spring or fountain of tears, but there will be nothing to excite them. There will be no sickness, for "the inhabitant shall not say, I am sick;" and there will be no more death, for the last enemy is destroyed: and standing on the shores of that peaceful sea, we shall strike a nobler than Miriam's harp, and celebrate the utter destruction of all that defiles or grieves the sealed ones of our God and His Christ.

Amid that throng not only will the illustrious names we have enumerated appear in robes of shining glory, but those too we loved and labored to retain yet a little longer on earth, will also meet us there. Our relatives in eternity outnumber our relatives in time. The catalogue of the living we love becomes less, and in anticipation we see the perpetually lengthening train of the departed; and our affections grow gradually less glued to earth, and more allied to heaven. It is not in vain that the images of our departed children are laid up in memory, as in a picture gallery, from which the ceaseless surge of this world's cares cannot obliterate them: they wait there for the light of the resurrection-day, to stand forth holy, beautiful, and happy—our fellow-worshippers forever.

There, too, distracting and perplexing doubts and cares, the cold and chilling shadows of which fall so often on the sunniest soul, shall have disappeared forever. We are here too remote from the Sun of Righteousness, to be wholly rid of them. But there we are in the presence of Christ himself, who is light, and no dim smoke darkens the rays of that glory, and no exhalations rise and rest upon that clear, beautiful, and illimitable horizon. All those disputes that agitate the church die the instant they touch the confines of glory. Bitter controversies are unheard—angry expressions are alien to the language of heaven; and amid the swell of perpetual anthems and hallelujahs, not the least rich is the harmony of kindred hearts and accordant spirits.

All temptations, and the very tempter himself, are removed to the distance of infinitude from the confines of glory. There are neither fears within, nor fightings without. There is neither the poverty which is a burden, nor the wealth which is a snare—nor the smiles which sting—nor the applause which poisons. Want shall not tempt to do wrongly, nor passion provoke to act rashly. There will be no fear, because no possibility of falling. There will be, in one word, perfect satisfaction—that which the heart of man yearns for on earth, and of which the Christian's heart alone enjoys a pre-

libation and foretaste:—"when I awake I shall be satisfied;" "we shall be like Him, for we shall see Him as He is;"—all veils rent—all glasses broken—all clouds scattered, and the faint twinklings of night lost in the effulgence of eternal noon. The river of life shall flow through us forever. "Now, Lord," we may well pray, "lettest thou thy servant depart in peace." "I desire to depart and be with Christ."

In order to reach this state of felicity, and be forever with those sealed ones, and the Angel of the Covenant, who seals them, we must renounce all right or title, or merit in ourselves, and all hope of purchase, at any price, that man, priest or Pope, can pay;—the price is the precious blood of the Lamb. In Christ alone is our right to heaven—our hope of glory—our certainty of acceptance. He seals or sets apart for heaven those only who have washed their robes and made them white in His blood. This is God's own immutable arrangement. No other way leads to those "living fountains of waters." No other Name has power. We must be in Him on earth, in order to be with Him in heaven. Unless we realize that communion of our spirit with Christ's spirit—directly, and not indirectly only through the medium of truth,—unless we become one with Christ as really as we are one in nature and responsibility with Adam—unless we are wholly represented in and by Christ here, we cannot expect to reign and rejoice with him hereafter.

Let us study the lineaments of the coming glory, as these are revealed in the blessed Bible. The most effective way to dislodge an evil, or inferior preference, is to bring the heart into contact—with a higher and holier, that is—with heaven. The sun shining puts out the fire; so the lustre and overpowering glory of the home of the sealed ones will so pale all that man thinks magnificent, that we shall thirst for that day which knows no night, and to be one of those of whom it is written—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Brethren, what evidence without—what consciousness within have you of a share and interest and lot with this illustrious throng. All its virtues, its attributes, its fruits, are this day freely offered you from the throne of God.—Christ invites, beseeches you through his ministers, to flee from that alienation and state of wrath in which sin has plunged you, and to lay hold on that sacrifice of unchanging efficacy—that ransom of infinite virtue, than which there is no other passport to everlasting glory. You are not mere auditors of these truths this evening, having no interest at stake. That book which decides all disputes, and discloses all responsibilities, points to us as vitally concerned in these momentous questions, that we are lost by nature and perishing from the earth every instant, and that our restoration to the friendship of God and to the hopes of heaven is suspended on our reception or rejection of the Lord Jesus Christ. We are within either of two attractions. We are the subjects of one or other of two processes. We are still sinners by nature, or saints by grace. Where and what are you? Answer it to your own consciences—answer it to that God who is greater than conscience.

END OF LECTURE IV.

Satanic Cunning.

BY CHARLOTTE ELIZABETH.

Bold as he is, and potent as he is, Satan rarely goes to work in a straightforward manner. He is still the old serpent, accomplishing by craft his insidious purposes, gliding stealthily on the path of his intended victim, and concealing himself beneath the innocent flowers with which the Creator has bountifully clad that path. In some parts of the world he does indeed enforce upon his bond-slaves the horrible service of worshipping him openly and by name, in order to deprecate the temporal mischief that they know he is able and willing to do them; but, generally, he veils himself under fictitious names and forms, so obtaining to himself and his angels the honor and service that are due to God alone. St. Paul tells us this: "What say I then? that the idol is anything, or that which

is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." 1 Cor. 10: 19-21. Satan persuades the poor heathen that some divine power resides in a beast, a reptile, a stone, or the stock of a tree; and having induced him to worship it, takes to himself and to his gang of devils the honors paid to the senseless idol. Well may he be termed the god of this world! To all its successive empires, crumbling into dust as they have done, he has been the object of supreme homage. The Babylonian might fall prostrate before his gigantic idol of gold; the Persian breathe his devout aspirations to the fiery orb of day; the Greek rejoice in his sculptured forms of exquisite beauty, and in the endless mysteries of an impure worship; the stern Roman might crowd his pantheon with the captured idols of every nation, and enlarge his unholy creed for the reception of each foreign fable; but in all, and over all, Satan ruled.—Wherever idolatry is found, there is Satan the god of the worshippers. His voice was heard in the lowering of the Egyptian abomination, in the decree that prostrated the glory of the Chaldeans on the plain of Dura, and in every incentive to creature-worship under whatsoever form observed, and by whatsoever sanctions confirmed. The voice that from the Minaret proclaims the true prophetic character of Mahomet, is his; the bell that tinkles forth a signal for the adoration of a wafer-god, is sounded by him: yea, the secret whisper from within that withholds the hand about to extend the gift of charity, is the voice of his power too, for "covetousness is idolatry." Col. 3:5. By fraudulent cunning, under a thousand manifestations, he upholds his unseen, acknowledged dominion; never to be overthrown till the Stone, cut out without hands, shall smite the huge image of universal idolatry, and gathering to itself the little, faithful band of protesters against this multifarious devil-worship, so fill the earth as to thrust out of it whatsoever resists the extension of that Stone's triumphant kingdom.

To adduce instances of all the devices of Satan's cunning recorded by, or to be clearly inferred from, the Holy Scriptures, would be little less than to transcribe the Bible itself: we may, however, mention some few, where diabolical interference is expressly spoken of.—The Scriptures do not often explain the part that the tempter and his hosts took in the toils, the struggles, the sins of the Old Testament church: but under the gospel dispensation, enough is revealed to enable us to trace his workings in former times, even where he was not specified by name. Who can fail to see this in the touching history of Joseph? When the youth declared his dream, the meaning was evident to his father, and his brothers were compelled to see it in the same light, galling as it was to their pride. Their envious, angry dispositions gave occasion for the tempter to assail them, and to suggest the cruel expedient by which, as they hoped, the "dreamer" was finally put out of their way; and in the varied persecutions that followed the blameless young believer, the malice of an adversary, potent and crafty, like Satan, may be plainly discerned.—When the children of Israel corrupted themselves, and made a golden calf, and worshipped it in the name of the Lord, the artful adaptation to their circumstances of the idolatrous abominations that they had seen in Egypt no doubt originated in the same quarter: while continual outbursts of discontent, disobedience, strife, and open rebellion against their leader, that marked the progress of the rescued tribes through the wilderness, all bear witness to his influence among them. Recollecting, as it has already been observed, that the Holy Ghost declares idol-worship to be devil-worship, we have positive proof that Satan and his legions presided over the heathen nations who surrounded the camp of Israel; and all the seductive arts practised by Balaam and others, to ensnare the Lord's people into forbidden paths, were certainly of his devising. Moses, when writing, as he is supposed to have done, the book of Job, must have received a very clear revelation concerning the power and activity of this fearful foe, although the record that he was commissioned of his own people's history, makes precise mention of the evil one, as personally interfering with them: but he says, in the Lord's name, of the Israelites, "They shall no more offer their sacrifices unto devils, after whom they have gone a whoring;" (Lev. 17:7;) and again, "They sacrificed unto devils, not to God;

to gods whom they knew not, to new gods that came newly up, whom your fathers feared not." Deut. 32:17. While against the sin of witchcraft, the acquirement of power or knowledge by means of Satanic communications, the law was very strict. "A man, also, or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them." Lev. 20:27. By this we see, that Satan had contrived to obtain a footing among God's peculiar people; that he had seduced them into holding intercourse with his subordinates for the purpose of sharing such supernatural gifts as he could impart; and secretly, by fraud and cunning, maintained this ground in the bosom of the visible church. Most earnestly were they warned against this, the great condemning sin of the nations of Canaan: "There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations, the Lord thy God doth drive them out from before thee." Deut. 18:10-12. That this peculiar mode of destroying God's people was persisted in by the crafty enemy to the very time of our Lord's appearance in the flesh, we have constant proof.—When Abimelech, the son of Gideon, by a cruel conspiracy with the men of Shechem, slew his brethren, and obtained the chief power, the Lord defeated and punished both the guilty parties by sending an evil spirit to embroil them to their mutual destruction—a business well suited to the malignant subtlety of a devil; to whose suggestions, no doubt, or to those of one like him, the young man owed his successful progress in treachery so far. When Saul greatly offended the Lord, his chastisement was heavy: "The Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." 1 Sam. 16:14. Thus commissioned, the evil spirit gave that unhappy king no rest during the period of his visitations; but alternately depressed with melancholy, cankered with envy, and inflamed with murderous rage the mind of his victim; impelling him even to hurl a javelin at the loving, dutiful son, whose generosity interposed between him and the ill-requited minstrel, from whose holy strains of music the tormenting devil had so often fled.—When the same monarch, in the near prospect of his last fatal battle, consummated his offences by seeking one who had a familiar spirit, and requiring of her the exercise of what he, as the Lord's viceroy, was solemnly bound to suppress, and if detected, to punish with death, we find him answered according to his folly, and driven to utter despair by the seeming success of an accursed spell. 1 Sam. 28th.

Much has been written to elucidate, and not a little to explain away that extraordinary scene at Endor; but when all has been said that man can say, there the brief, plain record stands, exactly as they found it, and all the wisdom of the wise fails to throw light on what God has left obscure. The word of God expressly declares that it was Samuel. "And Samuel said to Saul." v. 15. "Then said Samuel." v. 16. Saul "was sore afraid, because of the words of Samuel." v. 20. The terror, too, of the woman, and her remarkable expression, "I saw gods ascending out of the earth," v. 13, would plainly imply, that her incantations had been followed by something wholly different from what she anticipated; she had invoked devils; but "gods," probably bright angelic beings, made visible to her for some wise purpose, appeared, bearing with them the resuscitated body of the buried seer, commissioned to assure the king that he and his sons should, on the morrow, be numbered with Samuel and the rest of the dead. We have no reason to suppose that the inspired narrative is otherwise than simply true: indeed, there is a daring presumption in questioning it: "Let God be true, and every man a liar." Rom. 3:4. Least of all may we listen to those who would, in this case, as in that of Pharaoh's enchanters, represent witchcraft as a mere juggling imposition on the senses of the credulous; and ascribe the woman's astonishment, not to the angelic character of those who came at the call, but to the appearance of any spiritual being whatever when she had only meant to play off a deception on the king. We ought rather to hail it as a glorious proof of the Lord's watchful care over the dust, yea, over the names of his own people, which he will not suffer devils to tamper with; and whatever difficulties remain to baffle our inquisitiveness, let them teach us humility, and remind us that "secret things belong unto the Lord our God" Deut. 29:29;

and that it is not to believers the description ought to apply, "intruding into those things which he hath not seen, vainly puffed up by his fleshy mind." Col. 2:18.

That devils continued to pollute the land of Canaan, and to exercise their wicked ingenuity in leading the Lord's people to transgress, we have sufficient testimony. Ezekiel sets before us an awful picture of the abominations committed in Jerusalem by those practices which the Lord had denounced as sacrificing unto devils. In the eighth chapter of his prophecy, he relates what he saw in the "chambers of imagery:" followed by a description of the vengeance to be taken: and Zechariah, prophesying of mercy to be shown when the Lord shall heal the breach of his people, has this promise: "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of idols out of the land, and they shall be no more remembered: and also, I will cause the prophets and the unclean spirits to pass out of the land." Zech. 13:2. By what artifices these evil creatures opposed the work of God, we are, however, far more distinctly shown in the New Testament, where we find their nature, operations, and objects laid open in a wonderful manner by Him who came upon the strong man, took away his armor wherein he trusted, and divided his spoils.

One specimen of deep cunning is given in the very first instance, particularly in a case of possession: it occurs in the eighth chapter of St. Matthew's gospel. "And when he was come to the other side of the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceedingly fierce, so that no man might pass that way.—And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? And there was a good way off from them a herd of many swine feeding; so the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out they went into the herd of swine: and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters." Here we see, first, the deprecatory cry of the fiends; acknowledging the omnipotence of the Lord, but pleading that the set time for tormenting them in the fiery pit was not yet come. They are good calculators of prophetic periods, and perfectly knew that their time on earth had not expired. Next, they made a request, the drift of which we could not have seen but for the effects that followed its success. They asked leave to enter the swine; blessed be God! Satan has no power over unclean beasts, unless it be especially given of the Lord. Having permission, they instantly availed themselves of it by drowning every one of them in the sea; and by this manoeuvre they so alarmed the neighboring inhabitants, who could expect no less from such a beginning than that the unknown visitor would destroy all their property, as to prompt a general request that he would depart out of their coasts. Thus for the time, was the dreaded gospel averted from a whole city, by the exceeding craft of these devils: and in permitting their vile contrivance to succeed, the Lord mercifully provided a rich warning lesson for the church, to the end of time. May we all have grace to use it effectually in our wrestling contest with the principalities and powers of darkness!

Another mode of undermining where they durst not openly attack, was practised against the teaching of the apostles. In Acts 16:16 we have the account. "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying; the same followed Paul and us, saying, These men are the servants of the Most High God, which show unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." In this, as in the preceding case, the devil's device is shown by its fruits. His object in thus following and publicly testifying to the divine origin of the apostle's teaching was probably two-fold. While allowed to continue it, he might expect to cast a slur on the doctrine in which a devil could thus approvingly seem to acquiesce, while a professed witch appeared as a daily follower of those who taught it; and if he provoked them to expel him, he might justly calculate on the vengeance of her masters, which overtook them immediately, and before night they were scourged, imprisoned, and made

fast in the stocks. Seeing that all this was through the cunning of a devil, it is peculiarly delightful to proceed in the story, and find the whole overruled of God to the conversion of the keeper of the prison, and all his household, the shame of the unjust magistrates who had beaten them, and the honorable acquittal and dismissal of the apostles from the place; where, no doubt, events so extraordinary were blessed to the conviction of many; the church at Philippi being, as we find by his epistle to it, an especial cause of joy and thankfulness to Paul.

Another instance had previously occurred, where a sorcerer, one who avowedly held communion with evil spirits, and through their workings in him merited the severe rebuke, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness," had endeavored to turn away a Roman deputy from the faith; and here the Lord manifested himself by showing that all the sorceries of Elymas, and his pretended sanctity, could not avert from him the stroke of instant blindness, which, to mark it as a direct visitation from on high, was announced by Paul the moment before he overtook him; and this wonder confirmed the deputy in the faith. Acts 13:6-12.

One more instance we have in Simon Magus, who was also a sorcerer, and who seemed to have been delivered from the dominion of evil spirits, by the preaching of the gospel, being able to make such a confession of faith as entitled him to baptism. In him the devil sought to bring a deadly disgrace on the church of Christ, by obtaining the power of conferring the miraculous gifts of the Holy Ghost on whomsoever he would; or if the idea of being able to buy the gift of God with money appear too foolish to have been really entertained by a spiritual being, we may suppose that he calculated on making the very proposal, from a professed worshipper, redound to the disadvantage of that church. In either case he was baffled. Peter was enabled to "perceive" that this seeming convert was still in the gall of bitterness and the bond of iniquity, and rebuked him openly; while the record of the attempt serves to this day as an invaluable preservative against certain unscriptural views of baptism that have crept into the church.

By considering in how many instances under the Old Testament dispensation, characters appeared, and events occurred parallel to these which meet us under clearer light of the New, we may trace such hindrances and stumblings among the saints of old to the deep-laid plots of the rulers of the darkness of this world; and by such an enlarged view of the enemy's sphere of action, we may learn to be more earnest in praying that "all those evils which the craft and subtlety of the devil or man worketh against us may be brought to naught;" and may also become more watchfully alert in seeking to baffle his devices.

A Good Sermon.

We heard a story of the elder Dr. Beecher, now of Cincinnati, that is said to be true, and is worth putting into type as illustrating the truth that we can never tell what may result from an apparently very insignificant action. The doctor once engaged to preach for a country minister, on exchange, and the Sabbath proved to be one excessively stormy, cold and uncomfortable. It was in mid-winter, and the snow was piled in heaps all along in the roads, so as to make the passage very difficult. Still the minister urged his nag through the drifts, till he reached the church, put the animal into a shed, and went in. As yet there was no person in the house, and after looking about, the doctor—then young—took his seat in the pulpit. Soon the door opened, and a single individual walked up the aisle, looked about, and took a seat. The hour came for commencing service, but no more hearers.

Whether to preach to such an audience or not was now the question—and it was one that Lyman Beecher was not long in deciding. He felt that he had a duty to perform, and he had no right to refuse to do it, because only one man could reap the benefit of it: and accordingly he actually went through all the services, praying, singing, preaching, and benediction, with only one hearer. And when all was over, he hastened down from the desk to his "congregation," but he had departed.

A circumstance so rare was referred to occasionally, but twenty years after, it was brought to the doctor's mind quite strangely. Traveling somewhere in Ohio, the doctor alighted from the stage one day in a pleasant village,

when a gentleman stepped up and spoke to him, familiarly calling him by name.

"I do not remember you," said the doctor.

"I suppose not," said the stranger; "but we spent two hours together in a house alone, once in a snow storm."

"I do not recall it, sir," added the old man, "pray, when was it?"

"Do you remember preaching, twenty years ago, in such a place to a single person?"

"I do, indeed—and if you are the man, I have been wishing to see you ever since."

"I am the man, sir; and that sermon saved my soul, made a minister of me, and yonder is my church! The converts of that sermon, sir, are all over Ohio!"

Such a striking result made no little impression on the old veteran's mind. He learned the man was at that time a lawyer, who was in the town on business; and tired of a Sunday morning at a country hotel, went in despite of the storm to hear the sermon. The doctor often tells the story, and adds, "I think that was about as satisfactory an audience as ever I had."

Omnipotence.

If there be anything that can lead us upward to the contemplation of the attributes of Him who sustains all things by the might of his power, it is the understanding of his works above. If you would know his glory, examine the infinite number of mighty suns that blaze above us. Multiply the hundred millions with which we are associated, by the thousands of other systems beyond us, and compute the result. But again: If you would have an idea of the eternity past, call to mind the thought that all has existed so long. The objects which he has created we know to have existed millions of years ago; for we know with certainty that they must have been created thus early, else their light could not have traversed the mighty distance which separates us from them. And if we would have an idea of his omnipotence, let us remember that these mighty lights are but the expression of his will. Take our own little earth, which is now in comparison with the universe but a grain of sand. If all the inhabitants that ever moved on its surface could unite the sum of their physical strength into one arm, and that arm should attempt to project this earth, it could not move it through a single foot in a thousand years. Yet God has moved it sixty-eight thousand miles since I have been speaking. This is nothing. Remember this, that some Almighty power is swinging not only this earth, but all the planets of our system at the extremity of a radius of one hundred millions of millions of miles.—And not only these, but the hundred millions of suns which cluster in our own system are performing their mighty revolutions. If there be not a conviction of Omnipotence here, then it is impossible for the human mind to comprehend it.

And we may go one step farther. If we would have any idea of the omniscience of God, let us for a moment reflect that there is not a solitary particle of matter throughout the universe, that is not operating to disturb the movements of every other particle. The astronomer has shown the most transcendent genius, in computing the perturbation of a very few little bodies belonging to his own system. But God has computed the perturbation of every body in the entire universe, and he knows precisely how much influence is exerted by every one upon the other throughout the ceaseless ages of eternity. He knows full well that this mighty system, which he has calculated with infinite wisdom and skill, is so arranged that it shall be perpetual—that it shall never end.—Prof. Mitchell.

Fourth Universal Monarchy.

NUMBER XVII.

First Vision—Rev. 17: 1, 2, 9, 15. From these verses we learn that John had been contemplating the harlot, in her lewd intercourse with the ten kingdoms, as he was called away by the angel into the wilderness to behold the final issue. The mirror-scene of the first vision is a sea, encircling seven mountains. One of the seven angels said to John, Come hither; I will show you the judgment of the great harlot that sitteth upon many waters. The symbols are here introduced—1, HARLOT; 2, WATERS. Being seen in vision in the natural world, they really existed in the moral world. But these symbols are explained. V. 18—The woman which thou sawest is that GREAT CITY, which reigneth over the kings of the earth.—She did thus reign at the time of her judgment. Rome literal did not reign over those kings:

that is, the ten kings. She was subdued and ruined by them. The Roman church did thus reign nearly twelve hundred and sixty years. What is a city? A corporate body, governed by certain laws, executed by certain officers.—The Roman Catholic church was a body corporate, governed by certain laws, executed by certain officers. That church is properly termed a city. She answers to every circumstance of the description. She alone is the woman—the city. There are other objections against the idea of a literal city: the beast here brought to view in the natural world, is a symbol of a human government in the moral world, belonging to the civil division, that is, the Roman government. The civil government of the city of Rome was the Latin. You can no more sever the government of the city of Rome from the Roman government, than you can sever the government of Washington City from that of the Union. One civil government is not represented as riding upon another. As the woman in the symbolic world forms no part of the wild beast which she rides, so must an equal distinction be kept up in the moral world. The vision contains two classes of symbolic agents; so, likewise, must the moral world contain two analogous classes of agents. No one will deny but that the beast symbolizes the Roman civil government. The analogy between this symbol and the agent symbolized, is plain. If, then, the symbolic woman is no part of the symbolic beast that carries her, then the AGENT symbolized by the woman is no part of the AGENT symbolized by the wild beast. The primary law of analogy requires this distinction. The violation of this principle would uproot the whole system of symbolization.

The beast represents a civil hierarchy. We are forced to the conclusion, therefore, that the woman denotes an ecclesiastical hierarchy, resting upon, and supported by, the civil. What but the Roman Catholic hierarchy will answer the conditions of the symbols? The WATERS are explained in v. 15—"The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." In this vision John sees the harlot sitting on waters, which represents an ecclesiastical hierarchy supported by a vast combination of civil rulers.

But what are those sea-begirt mountains?—V. 9—"And here is the mind which hath wisdom, the seven heads are seven mountains, where the woman sitteth upon them: and are seven kings." It is here stated that the seven heads are seven mountains and seven kings.—Such is the idea contained in the original. Our understanding of the passage is this:—John was contemplating the harlot playing about the seven sea-begirt mountains, when the angel came to him, which vision formed the ground work for the angel's visit, which was to show John the final issue. The seven kings are seven kinds of civil administration of the Latin domination, viz., 1, Regal, 2, Consular, 3, Dictatorial, 4, Decemviral, 5, Tribunitian, 6, Imperial, 7, Decem-regal. These seven kinds of administration of one government are symbolized in both visions; in the former by seven mountains, in the latter by seven heads. To use familiar language, we express our ideas thus:—

Angel.—John, you have been contemplating that corrupt woman, seated upon those waters by the seven mountains, until the sight has disgusted you. Come with me, and I will show you her fate.

John.—Will you, first, explain the vision I have been contemplating?

Angel.—The waters are peoples, and multitudes, and nations, and tongues; the woman, as in former times, means an ecclesiastical body supported by civil rulers. Those sea-girt mountains represent seven kinds of civil administration. This woman hath intoxicated these nations with the wine of her fornications. John then follows the angel into the wilderness, the location of the second vision. In this vision, the nations, or the waters, are embodied in one grand symbol—a scarlet-colored wild beast, yet the woman occupying the same relative position as in the former vision—seated on the wild beast. In the former vision, her conduct with the nations was brought to view; here, her agency united with the beast in shedding the blood of saints and of the martyrs of Jesus.

Here we shall dismiss the further consideration of the agency of the woman, and take up the line of our history—the life and actions of the Latin beast through its scarlet period. And in order to carry out our original plan, we must first analyze the symbolic agents of the scarlet period. Secondly, analyze the supposed sym-

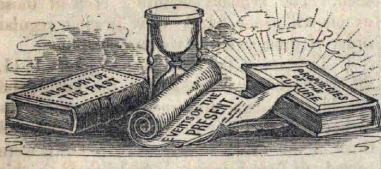
bolic agent. Thirdly, Compare the two, and note the features of their agreement.

First, Symbolic Agents. The symbols of the scarlet period indicate the longest duration in the history of the fourth beast, henceforth to be denominated the ROMANO-GERMAN beast.—They cover a space of at least twelve hundred and sixty years—from the latter part of the sixth, or near the middle of it, to the beginning of the nineteenth century. Four noted events occur during that period, as indicated by the symbols: 1st, the rise of the little horn; 2d, the seating of the rider upon the beast; 3d, the healing of the sixth head; 4th, the chase into the wilderness, and the forty-two months' war on the remnant seed of the eagle-winged woman. The symbols denoting each of those events will come under view in their regular order of time, so far as we can determine.

1. The rise of the little horn.—Dan. 7:8, 11, 20-22, 24-26—"I considered the horns, and behold, there came up among them another little horn, sprouting up in the midst of them; and three of the horns which were before it were rooted out from before it. And behold, in this horn there were eyes like the eyes of a man, and a mouth speaking great things.... I looked then because of the sound of the great words which that horn had spoken.... And concerning the ten horns, which were on its head, and that other, which sprouted up and shook off some of the first: and which had eyes and a mouth speaking great things, and the appearance of which was greater than the rest. I beheld, and that horn made war on the holy ones, and prevailed against them, until the Ancient of days came and gave judgment for the holy ones of the Most High, and the time came that the holy ones possessed the kingdom.... And after them another horn shall be raised up, which shall exceed in evils all those before, and shall humble three kings, and shall speak words against the Most High, and wear out the holy ones of the Most High, and think of changing times and laws, and this shall be put in his power for a time and times and the half of a time. When the court hath sat, they will change his government, to abolish and destroy it utterly."

Some things are worthy of remark: 1st, this horn springs up on the fourth beast after the ten, in order of time, and is, therefore, the eleventh. We have already shown, that the ten horns came up on the Romano-German beast; this horn must, consequently, belong to the same, rising out of the same head. 2d, the ten horns denoted a combination of civil governments, united under one symbol;—this eleventh horn also denotes a civil government. As a further proof of the same, it may be remarked that the agency here ascribed to the little horn, is attributed to the beast, in Rev. 13th: thus, the horn makes war against the holy ones a time, times, and a half, or twelve hundred and sixty years. The beast makes war against the same people for the same duration, in Rev. 13: 5. "And there was given unto him (the beast) a mouth speaking great things and blasphemies; and power was given unto him to make war forty and two months." The beast has two mouths; one belonging to him properly, the other a gift. A mouth being the organ of speech, the beast has two organs of speech; the one civil, the other ecclesiastical. The second, or ecclesiastical mouth, is no part or appendage of the beast, any more than Aaron was a part of Moses; for in the same sense Moses had two mouths, or organs of speech, as in Ex. 4:16—"And he (Aaron) shall be thy spokesman unto the people, and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of Gon." The civil governments did occupy the position of Moses, and the Roman Catholic church the situation and office of Aaron. If Aaron is no part of Moses, then the second mouth of the beast is no part of the beast. The same remark will hold good as to the little horn. His eyes and mouth were gifts, and do not properly form a part of the horn. The proper mouth of a civil government is its law promulgating power, or its legislature. Such mouths had the ten horns—such an organ of speech had the little horn. It had, however, another set of organs, which were gifts: these gifts formed no part of the horn, any more than the gift of a dress would constitute a part of the person who receives it. In describing the little horn, all the use we shall make of these gifts will be to assist us in identifying this power from other kingdoms. Its acts afford features of distinction. Three horns are humbled by it. It sprouts up gradually—increases little by little. It may be appropriately termed the ruling horn of the beast; hence it is said to do what the beast does. The horn is the instrument,—

the beast has the power. The other horns are not spoken of as increasing, but appear full grown at first. Not so with this horn. It is seen at first like a tender sprout: it grows through a series of years, until it acquires great dominion. This horn is seen in vision; it is therefore a symbol. The symbol belongs to the *natural world*: we must hunt for the analogous agent in the *moral world*. It is the eleventh horn, or member, of a *wild beast*: we must seek an analogous member of a great political system, which is found in the Latin government only. We must look for a kingdom springing up among the broken fragments of that empire. J. P. WEETHEE.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, APRIL 6, 1848.

The Thousand Years' Reign.

(Concluded.)

On the general sense and import of the passage we remark, first, that if this Scripture is to be understood as referring to a literal reign of Christ on earth, then the privileges of which it speaks must be restricted to the martyrs exclusively, and none else are to participate in them. For of them only the passage speaks. Accordingly at the commencement of the thousand years, the living being *somehow* removed from the earth, the martyrs will be literally raised from the dead, and admitted to distinguished honors during the time specified. But if such be the fact, is it not strange that not the smallest hint of any such thing is given in any other part of the Bible? And do not the Scriptures invariably teach that the rewards of piety, and of suffering for the sake of Jesus, are reserved to the ultimate state of blessedness, and are not to be expected in the present world? We have already shown that religion is to gain a glorious conquest in the latter day; and that all nations are to be gathered into the bosom of the church. Hence this passage cannot refer to the martyrs literally, or the other prophecies cannot refer to this period of time. But which is most consistent, to explain the many by this one, or to explain this one by the many? [Note 1.]

We have yet to observe that this Scripture is in harmony with the rest of the prophecies, which teach us to anticipate an universal prevalence of true religion on this earth. ^a The time referred to follows the destruction of the church's enemies, and therefore supposes a season of great prosperity in religion. ^b The saints are represented as placed upon thrones, and judgment is given to them. ^c These emblems may be expressive of distinguished honors conferred upon the church, and the influence she will exert throughout the world. ^d For the time will come when the saints shall possess the kingdom. ^e (Dan. 7:22.)

The resurrection of the martyrs as here spoken of comes next to be considered. Every circumstance connected with this particular shows that it is a spiritual resurrection. ^f The souls of such as had fallen in death by the hand of persecution, were seen living anew. ^g This would be a strange expression to signify the literal resurrection of bodies; or even to denote individual persons. ^h If the apostle meant persons, why did he not say, I saw the persons of them that were beheaded. ⁱ This strongly militates against a literal reign. ^k If then the literal resurrection of the martyrs is not intended, it must be designed in some way to make them the representatives of the saints who shall live on the earth during the millennial ages. ^l The connection is readily perceived. The Christian graces, which ornamented the lives of the martyrs, will stand forth in high relief among the people of God under this glorious reign of Messiah. ^m

It is well known that the martyrs were distinguished for their spirit of deep toned piety; the tenacity with which they adhered to the principles of their religion; the diligence with which they copied the examples of their great Leader. But when they expired and passed away from the world, this spirit of pure Christianity, which animated them in their holy course, in a measure expired with them. Yet, when the millennial glory shall dawn upon the world, it will be revived. Then will the church as she extends her influence among the nations, and occupies the various portions of the inhabited world, exhibit specimens of primitive Christianity—as if the holy martyrs had risen again to dwell upon the earth. The rest of the dead live not. The dead referred to in the passage before us, are the martyrs who were slain for their religion,—and those who persecuted and put the martyrs to death. The martyrs live again. The spirit by which they were distinguished is revived and lives in the saints during the millennial ages. But the other dead live not; they have no successors in wickedness; their persecuting spirit is not revived, but slumbers with them in the grave till the thousand years are past. The sentiment in short may be thus expressed: the true spirit of Christianity, as exemplified in the martyrs, shall generally prevail over the

earth the whole of the thousand years; but the spirit of persecution, as seen in the enemies of religion, shall lie dormant, and not awake until the thousand years are finished. This is the first resurrection; a spiritual, or mystical resurrection. This whole thousand years, in which the Christian interest shall wonderfully flourish and prevail, is the first resurrection. It will precede the general resurrection. It bears a striking analogy to it, in its general appearance, filling the earth with living saints, investing them with the purest robes of righteousness and salvation, and placing them upon an eminence far above the corruptions of sense and sin. Thus fitted, they will be prepared to receive and enjoy the sublime satisfaction arising from such a condition of things. [Note 2.]

We need hardly mention the objection which tells us that the term resurrection is never used to signify regeneration, for is not similar language employed to express the thought? "And hath raised us up together and made us sit together in heavenly places in Christ Jesus." In the vision of dry bones are found all the circumstances of a resurrection. And what can that mean but the regeneration and spiritual recovery of the Jews from their state of moral death? [Note 3.]

To prove a literal, personal reign of Christ on earth, previous to the general judgment, must be a difficult task to any man, seeing that not a particle of evidence can be drawn from the Bible of his return to this world until the judgment takes place. No intimation is given that the resurrection of the righteous and that of the wicked are to be placed at the distance of a thousand years apart; or even at any considerable length of time; but are spoken of as the occurrence of one grand event. And to suppose that saints and sinners, subsequent to the resurrection, are to come in contact, as in the mighty shock of battle, presents a problem sufficient to puzzle the most gifted mind. [Note 4.]

But upon the principle which we have adopted, all is simple, and interesting. It coincides with the general tenor of prophecy in relation to that grand event; it spreads before us a wide field for Christian benevolence and enterprise; it stirs the latent feelings of every sainted spirit; and inspires the hope of glorious days which are coming to bless the world. Before the light of heaven-born truth the ranks of sin are seen to fall, and the enemy is urged to his last retreat. The gospel wings its rapid flight over the broad surface of the world; and God the Spirit breathes life and holiness into the withered nations. Millennial glory now pours its broad beams upon our once benighted world; and numberless happy spirits are regaled at the healthful entertainments of religion. This is the day, brethren, which is destined to bless the earth; and restore it to little less than paradisaic purity and joy. A day which shall rescue millions yet unborn from the grasp of misery and sin, and place them in exalted stations among the redeemed of the Lord. A day which shall give to Christ, the great King of Zion, a conquest distinguished and ultimate; one that shall be held in everlasting remembrance. [Note 5.]

NOTE 1.—It speaks of more than the actual martyrs, for it includes the souls which had not worshipped the beast, nor his image, &c. But then those that dedicate themselves to God, whether it lead to martyrdom or not, may be classed with martyrs who count not their lives dear unto themselves, in view of the Kingdom of God. The living "*somehow*" removed! The dead in CHRIST shall rise first, and with the living changed shall meet the Lord in the air. We should like to be shown in what part of the "letter" the latter-day conquest is shown! It is certainly reversed by the texts quoted.

^a That is true—in the New Earth.

^b When these are destroyed, it will be in the end of this world, when "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." (Matt. 13:41-43.)

^c As the SAVIOUR overcame and is with the Father on his throne, so will the saints overcome and sit on the throne of CHRIST; but not till the resurrection from the dead.

^d No such explanation of such a figure is given in the Bible. But their reign is affirmed elsewhere to be on the earth.

^e They are to possess this kingdom forever and ever.

^f It is explained by JOHN to be the first resurrection.

^g They must then have been in a state different from that, before they lived anew.

^h Why strange! It was one so expressive that the first ones who denied such a resurrection, were forced to the position that it was written by CERINTHUS, a heretic, for the very purpose of proving just such a resurrection.

ⁱ Because then they were merely the souls of them that were beheaded; but as the vision progressed, he saw that these unclashed souls actually lived again and reigned with CHRIST on the earth.

^k It strongly substantiates it.

^l A literal resurrection is expressly affirmed, and therefore is intended.

^m Would that be their living again! Would men

living free from all the afflictions of the martyrs, be to the martyrs a sufficient reward for all their suffering.

NOTE 2.—The martyrs were distinguished for their piety; but it was owing to the peculiar influences which surrounded them. As the church has been in adversity, the pure gold has exhibited its greatest brilliancy. It has become dim, just in proportion to the prosperity of the church. How, then, can the spirit of the martyrs re-animate the church when there is no martyrdom to be encountered? How can such have the persecution promised in this world to all who will live godly in CHRIST JESUS? How can the saints born in such a millennium be numbered with those who all came out of great tribulation? How can the martyrs be said to live again, when they are still dead? What authority for such an interpretation, and changing of a positive declaration? If the first resurrection is mystical, why not the second also mystical? If the first is a resurrection of righteousness, why not the last a resurrection of wickedness? How can saints living only in such a state of things be said to undergo a season of probation to fit them for the kingdom! for they could not sin if they would. They might as well be born in heaven at once as to pass such a probation.

NOTE 3.—The word in Rev. 20:5 is *anastasis*—a word which is nowhere used to denote other than a literal resurrection. Raising us up to sit in heavenly places, is not an *anastasis* from the dead. The "dry bones" are explained by inspiration to denote a literal resurrection, and not the return of the Jews.

NOTE 4.—No one claims a reign of CHRIST previous to the judgment: it is subsequent to it. In numerous instances it is affirmed, that the dead in CHRIST shall rise first, that there is a resurrection out from among the dead, a better resurrection, &c. They do not come in contact in battle. There is then no battle. Satan imagines there will be one, as do some others, but fire comes down from heaven, and devours him and the wicked.

NOTE 5.—With this conclusion we coincide; for such a result will be effected by the coming and kingdom of our LORD and SAVIOUR JESUS CHRIST.

Questions Answered.

"Do you think the thrones that are now being cast down, is a fulfillment of what Daniel saw? and the shaking of the powers now in Europe is what Christ alluded to of the powers of heaven being shaking? and the nations being angry is now being fulfilled, what John saw and alluded to in Revelation? I should like your opinion on these questions.

Affectionately yours, AARON CLAPP."

1. The Chaldee word *כסא*, translated "cast down," has rather a doubtful usage. A majority of scholars are of opinion that it is more literally, "The thrones were placed." Such was the opinion of JEROME, TINDALE, LUTHER, and others. Prof. BUSH gives the following criticism, which accords with that of other scholars. He says:—

"Till the thrones were cast down. Chal. *כסא* *כסא*, rendered by most versions *set*, *placed*, or *planted*. The usage that obtains in regard to the original leaves its true sense in this connection somewhat doubtful, but the very uniform rendering of the following versions will show how large a mass of evidence is accumulated in favor of the construction which we have suggested. Pagnin. and Arius Montan, 'Throni elati sunt'; Jerome, 'Throni positi sunt'; Syr. 'Subsellia posita esse'; Arab. 'Ecce sedes posite sunt'; Tindal, Eng. 'The seats were prepared'; Geneva, Eng. 'The thrones were set up'; Luther, Germ. 'Stuhle gesetzt werden'; Diod. Fr. 'Les trones furent poses'; Bruc. Italian, 'Throni furono essaltati'; Dutch, 'Stoelen geset werden.' Judging from the obvious import of the word in the *usus loquendi* of the Chaldee Targums, it certainly carries with it the idea rather of *violent dejection* than of *quiet collection*. The large array of instances cited by Buxtorf puts this beyond question. At the same time, the authority of the ancient versions mentioned above for the latter rendering, together with the obvious congruities of the passage, plead strongly for the latter sense. Simonis (Lex. sec. *כסא*) gives it this sense, and remarks, that verbs signifying to *cast*, as the Heb. *קלף* for instance, have often the signification of *laying*, or *placing*. This is confirmed by the import of the Chaldee term itself in some few cases, where it is used in the sense of *imposing tribute*, as Ezra 7:24; 2 Kings 18:14 (Targ.). Indeed, this very term occurs in the Chal. Paraphrase of Jer. 1:15, as equivalent to the Heb. word for 'set' (*קם*), 'And they shall come and set (*כסא* *כסא* Gr. *καθίστασθαι*) every one his throne at the entering of the gates of Jerusalem.' If, however, the former be the true sense, then the import of the prophet's language is, that he beheld till the thrones, i.e., the kingdoms represented by the beasts, were *cast down*, or, in other words, *abolished and destroyed*; an idea undoubtedly in keeping with the drift of the vision. Still, in view of the close connection between the arranging of the thrones and the sitting of the Ancient of days, we prefer the sense of *placing*, *fixing*, *planting*, and the parallel phrase, Rev. 4:2, *ἑκαστος ἐξέθρο*, a throne was *set*, comes plainly in aid of this construction. The prophet is about to describe a scene of visionary judgment, and nothing could be more appropriate than to

speak of the preparatory *fixing*, or *placing down*, of a suitable tribunal. He beheld, therefore, till the requisite apparatus of 'thrones of judgment' was prepared, and everything was ready for the solemn assize to begin.

Yet even in this view of the prophet's scope, we know not that the dominant sense of *casting*, *throwing*, *throwing down*, is altogether inappropriate; for we may easily conceive that the action designed to be portrayed was somewhat of a hurried and violent *fixing* of the thrones, to indicate that God would *suddenly* awake and arise to the judgment which he had ordained. The enormities of the fourth beast of the vision, his blasphemies, persecutions, and outrages, had become so grievous and heaven-daring, that a speedy divine interposition was called for, and accordingly the whole symbolic scenery indicates an order of proceeding violent and expedite, corresponding with the emergency of the occasion. Otherwise it would certainly be difficult to account for the use of *כסא* in this connection, instead of the natural term *שכב* *placed*, *set*, *arranged*.

"The imagery, which is to be regarded as purely symbolical, is taken from the judicial usages common among men, and more especially from those of the Jewish Sanhedrim, whose chief judge sat with his assessors on either hand, upon seats, or thrones, of judgment, round about in a semicircular form. It is true, indeed, that although a plurality of thrones is mentioned, yet nothing is said of a plurality of occupants. Mention is made of the Ancient of days only, who would of course occupy but a single seat, but there can be no doubt, from the sequel, and from other kindred allusions in the Scriptures, that the saints, who are subsequently said to have possessed the kingdom, formed the celestial convocation, and sat upon the encircling thrones."—*Hier.*, p. 92.

From the best light we can get on the subject, we have been led to infer that this portion of DANIEL'S vision had reference to the coming of the Son of man in the clouds of heaven, the placing of the thrones for seats of judgment and the doom of the world.

Prof. WHITING translates it, "Thrones were placed."—*Ad. Shield*, No. 2, p. 172.

The mere overturning of the thrones of European monarchs would be a poor fulfilment of it. If we were to look for such a fulfilment, we should not know but it was fulfilled at the beginning of this century, when *every throne* in the limits of the old Roman empire was *overturned*. But these earthly kingdoms reach into the kingdom of God—extend just beyond the coming of CHRIST; for "in the days of these kings shall the God of heaven set up a kingdom." Therefore if this has reference to a displacing of earthly kingdoms, as such events have marked the course of all time, it must refer to the overturn they will receive after the Lord has come in judgment.

We must not forget that all those who in times past have run into the most extravagant and foolish fantasies, begun by looking at passing events as the fulfilment of scenes predicted to occur at, or just after, the Advent. That is the road of all spiritualizing, and is the point from which such will again be likely to diverge.

2. There is the same difficulty in relation to your question respecting the shaking of the powers of heaven. There have been so many such shakings recorded in history, that we should not know to which to apply it. The powers of Europe never had another such a shaking as in the French revolution. We, however, cannot thus apply it, because we look on the other signs the SAVIOUR gave as having been literally fulfilled. If we should give a figurative application to this, it would be rejecting the application that has been made of the other signs.

3. The anger of the nations referred to, is an anger manifested when God's wrath has come, which synchronizes with his appearing and kingdom, after the sounding of the seventh trumpet.

Having answered your questions, we will now give the scripture which we think does synchronize with passing events in Europe. The SAVIOUR said, Luke 21:25, that there should be "distress of nations, with *πεπλοια* perplexity." This is a word used in no other place in the New Testament; but it denotes the state of one who knows not what to do, disquiet, doubt, perplexity. It is used in the Septuagint in place of *בדלה* in Lev. 26:16, which is translated *terror*, and *צרה* in Isa. 8:22, which is translated *anguish*. The nations of Europe seem to be fast hastening to such a state. They are perplexed, and in utter doubt respecting what course to pursue. They are each and all afraid to do this, and they dare not do that.—In this view of the question, we may look on the movements in Europe as presaging the dawn of that better day, for which the departed wait, and the living Christian hopes and longs.

The mistake which many are in constant danger of making, is in not distinguishing between a general fulfilment, and the indications of its approaching fulfilment. Against this we must guard. If the enemy can persuade any that events synchronizing with, or posterior to, the Advent, are previously fulfilled, it will be very easy for him next to whisper, as he has in times past, that the Lord has come spiritually, that the door is shut, or some other kindred error. The ear of Providence is moving just right. We shall gain nothing by jumping out before we get to the depot.

Organized Christian Churches.

REPLY TO INQUIRIES. NO. II.
(Continued from our last.)

2. The second of these terms, *diakonia*, is applied to ministers generally, though it is used to designate a class who filled a particular office in the early church. Varied in its form as the cases require, it is applied to the ministry of Christ, Matt. 20:26-28; to that of the angels, Matt. 4:11; Heb. 1:14; to that of Judas, Acts 1:17, 25; and to that of the apostles, 2 Tim. 4:5, 11. The first case in which it appears to be used as a specific official designation, is in the 6th chapter of the Acts of the Apostles, and refers to the *diakonia*, "ministration," and *diakonos*, "service," (vs. 1, 2), which "the seven" were set apart to perform.

What the duties of these bishops, elders, or presbyters and deacons were, so far as they are stated; the character they were required to possess, their relation to the church, and the mode of setting them apart for their office, may be learned from these portions referred to, and others. Acts 6:1-3; 13:1-4; 14:23; 20:17-35; 1 Tim. 3:1-15; 5:17-19; Tit. 1:5-9; 1 Pet. 5:1-4.

2. The second of these churches was that at Thessalonica. Luke says nothing in his narrative of the formation of a church here. Acts 17:1-10. Two epistles are addressed to this church by Paul, Sylvanus, and Timothy. In the first it is said they "became followers of the church of God which in Judea are in Christ Jesus." 1 Thess. 2:14. This church was very strong on the Advent question; and were commended in almost everything. But there were "unruly" and "disobedient" ones enough to make trouble. Paul beseeches them to know them which labored among them, and were over them in the Lord; and to esteem them very highly in love for their works' sake, (1 Thess. 5:12, 13), but does not tell us who or what these were who were to be thus esteemed. The "commandments" and "traditions" which had been given them are also left in the dark, as to any form of which they speak.

3. The third of these churches mentioned in order, and at length, by Luke, was the church at Corinth. Acts 18:1-18. Luke says nothing of any particular form of church order in this case. In the epistles to the church of God at Corinth, it appears that some special, as well as the common, elements of disorder affected them very seriously.—Questions growing out of a preference for men—baptism—the Lord's supper—the Spirit—the resurrection—circumcision—slavery—fornication—idolatry—marriage, &c., distracted and threatened to destroy everything. There were brethren, however, who kept the ordinances Paul delivered to them, for which he praised them, (1 Cor. 11:2); while the "contentions" were as ready to get up "schisms" and "sects" on the length of a man's hair, or the covering of a woman's head, as on anything else. We find, therefore, a more complete statement of primitive church order, but varying materially from that found in the church at Philippi.

As some of those who had been baptized by one Spirit into one body, were still "ignorant," and therefore were led into the supposition that all must be alike, and of course that all diversities must be done away, Paul shows them that to all who are in Christ the manifestation of the Spirit is given to profit, as the different members of the body are essential to its perfection. To have but one member, would be as fatal to the body as to divide its members. "Now ye are the body of Christ, and members one of another. And God hath set some in the church; first, apostles, secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:27, 28. Read to end of chap. 14.

A remark or two upon this distribution of church offices and functions, may be of service in the comparison we are now making.

1. *Apostles*.—Their office was evidently, in several respects, of a special character, and terminated, as to any personal succession, with the first age of the church. If it had been otherwise, an election to fill the place of James would have taken place at his death. Acts 12:2. There could no longer be actual witnesses of the resurrection of Christ, the principal fact in his life which they were to establish, Luke 6:13; Acts 1:1-21; 1 Cor. 15:8, 9, nor could they be any longer needed. For any other work done by the apostles, elders, presbyters, or bishops, were sufficient. The apostles were elders, but all the elders were not apostles. Apostles were indispensably necessary to lay the foundation of the church, but not to regulate or preserve its order. It is enough for other disciples to be mindful of their "ways which be in Christ, as they taught everywhere in every church." 1 Cor. 4:17.

2. *Prophets*.—These are frequently spoken of in the early church. Some of the apostles were prophets, in every sense, i. e., of foretelling future events, and of speaking to the edification of the church.—What is said of the peculiarities of their calling, may be found in Acts 2:18; 11:27; 13:1; 21:9-11; Eph. 4:11; 1 Cor. 11:4, 5; 13:2; 14:1-37.

3. *Teachers*.—The apostles, elders, and deacons were teachers, though it appears there were a class devoted to this as a special work, or, at least, it was considered a distinct department of labor, whether a particular class were devoted to it or not. See Matt. 28:20; Acts 5:42; 13:1; Rom. 12:7; Col. 1:28.

4. *Miracles*.—The apostles, elders, and deacons were endowed with the power of working miracles, when it was necessary to establish the divinity of the Christian faith. Mark 16:16-18; Acts, first fourteen chapters; Gal. 3:5. Paul records it among the special gifts. 1 Cor. 12:10.

5. *Gifts of healings, helps, governments, diversities of tongues*.—All these are put on the same footing. The gifts of healings and of tongues were ex-

ercised by the apostles, and others, under particular circumstances. The helps and governments are not mentioned in any other case. But as Paul was writing "the commandments of the Lord," to be acknowledged by all who did not choose to "be ignorant," that all things might be done decently and in order, enough is seen to show that no one form was deemed essential.

4. The fourth church mentioned in the narrative of Luke, at length, was the church at Ephesus. Acts 18:19-21, 24-28; 19:1-41; 20:17-35. We are informed that there were "elders of the church" there, and that the Holy Ghost made them its overseers, or bishops. In the epistle to the saints at Ephesus, where they are exhorted to walk "worthy of the vocation wherewith they were called," the distribution of office and work is thus stated, 4:11.—1. Apostles. 2. Prophets. 3. Evangelists. 4. Pastors; and 5. Teachers. This catalogue differs in some particulars from that given in any other case, where any is given at all.

5. The fifth and last of these churches, to which we refer, is the church at Rome. In the narrative nothing is said of a church, though some who "believed" are mentioned. Acts 28:16, 31. In the epistle "to all that be in Rome, beloved of God, called to be saints," a church is spoken of, in the house of the devoted Priscilla and Aquila, 16:5. The only reference to the "office" and duties of its members, which indicates the outward order established among them, is found in chap. 12, vs. 6-8. It furnishes the following catalogue.—1. *Prophecy*. 2. *Ministry*, (*diakonia*), probably that of the deacons. 3. *Teaching*. 4. *Exhortation*. 5. *Giving*. 6. *Ruling*. 7. *Showing mercy*. The last three items are not spoken of as the work of a distinct class in any other case.

But this must suffice to show that the apostles had but little to do with the doctrines and ideas of "uniformity," which have prevailed so generally among their "successors," as to any definite system or form of ecclesiastical order. Men do not become very fastidious upon this question till they have lost sight of the substance in the shadow. And such have been our views of the question, that we have never felt called to oppose any particular form of organization, or to build up any one. Let those who are connected with any of the churches among us, episcopal, presbyterian, or congregational, as they are called, be brought under the power of the truth, and the form of their church government would make but little difference. If they have nothing but the form, they may as well have one as another. A change from one to another will do them no good, or even to give up all forms. Men may be as formal in maintaining all kinds of disorder, as the papist who regulates his devotions by the clock, compass, calendar, choir, bell, and beads. And if those who are connected with these established forms oppose the truth, as the difficulty lays beyond the form, nothing is gained by a war upon that: why should we waste our strength by beating the air? Let the dead bury their dead. Go thou and preach the kingdom of God.

The Cosmogony of the Earth.

EVENING CONVERSATIONS BETWEEN EARTH-READER
AND BIBLE-READER.—ON THE CREATION.

(Continued from our last.)

[NOTE.—The fourth evening's conversation completes the discussion between Earth-Reader and Bible-Reader. On this evening each party spoke but once—each giving his views respecting the import of the first chapter of Genesis. In this number we give the exposition of Earth-Reader, and in the next we shall give our own, or Bible-Reader's reply, which will complete the discussion. We suppose all our readers understand that these are not fanciful, but are actual conversations held between a friend and myself, in which each of us has conscientiously given our opinions respecting the cosmogony of the earth.]

FOURTH EVENING.

E. R.—In our previous conversations we have had respect to the question whether more time than six revolutions of the earth upon its own axis was occupied in bringing it from a state of chaos to become a fit residence for, and to be inhabited by, the human race. The literal interpretation of the Mosaic account puts the time at just six days, and no more; but if a probability is made out that it took *any* time more—be it ever so small—than six days, it is claimed that the Earth-Reader has the weight of argument.

The Earth-Reader freely admits that in these conversations he has taken many, very many things for granted,—either because he thought they were so well known as to render it unnecessary to go into any statement or proof of them, or because he feared lest, in trying to explain everything as he went along, he might overlay his own argument, and so cause the listener to lose sight of the main point in the case, as stated above.

In pursuance of the plan of argument named above, we first went into an examination of some of the geological facts of the "Recent period," so called, and found that there are abundant traces of an amount and kind of animal life which render it highly improbable that man could have existed at the same time, or that the form of life that is found in the earlier part of this period could have been extant so late as the supposed time of man's appearing. We next found and brought forward the improbability of certain formations, as the chalk, for instance, which were admitted to have been deposited since the beginning of the "fitting up" period referred to in the book of Genesis, and before the coming of man or land animals, having been formed in as short a space of time as six, or any appreciable number of days. We then looked at some of the phenomena of the "coal formation," which is also believed to belong to a time somewhere between the cessation of the chaotic era and the coming of man. And it is thought that it was shown to be very im-

probable that the vast amount of coal that there is in the earth could have been deposited, and much less have grown out of the air, in six days. Or if we should try to account for it by allowing it to have had some fifteen hundred years to grow previous to the flood, and allow the action of the flood in laying it down, we found it very improbable that it could have grown even in that time, and really impossible that by the action of one flood some thirty or forty distinct fresh water layers, alternately with an equal number of salt water layers, could have been left—as they are seen to be. But against this latter supposition, the fact of the necessary constitution of atmospheric air at the time of the growth of the old coal plants, was argued, as an objection not to be got over, in allowing the time of this growth to have been after man and warm blooded animals came upon the earth; since the latter could not have lived a day in such an air.

From these considerations,—being only a few among many that might be brought up,—we think the impression is left on the minds of unprejudiced persons, that it is highly improbable that the earth could have been fitted up in six days, and consequently are driven to take the Mosaic account of the creation in some other than a literal sense.

The attention of the Earth-Reader for the rest of this conversation, will be directed to showing the correspondence and harmony that there is between the Bible account, when taken with a reasonable interpretation, and the "readings" of the earth as observed by geologists.

"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light day, and the darkness he called night; and the evening and the morning were the first day."

In this account there is, properly speaking, no description of the creation of the earth. The writer takes up the earth, made to his hand, and follows it, in a general and rapid manner, through its changes and progress, down to the time included in what is called the first day. The great idea that strikes us, in all this account of Moses, is, PROGRESS. How the earth was first produced, made, or generated, as the title of this book seems to imply, we may not be required or be able to show; how it has gone on changing and progressing, since the time when it was in the state in which Moses takes up its history, we have been attempting in the previous conversations to show, and in this present one shall attempt further to point out the perfect correspondence that there is in all essential particulars, with the account given here, if it be taken as was probably originally intended.

Our earth was once, no doubt, in a fluid molten mass, with all its constituents the same as now, but held, to a great extent, in a different form. It was without form—had not then taken on its present globe-like form. It was void—it had no furniture—nothing was yet to be seen on its face, as indeed nothing could be seen, if there was no form or consistency. Darkness was upon the face of the deep; as yet but little more than the action of gravitation had gone on in the earth. But, next, the Spirit of God moved upon the face of the waters.

Electrical action at this time commenced with great power. This action, bringing together substances in opposite electrical states (and all substances are in either one or the other of these states), gradually formed the various combinations that are found in the crust of the earth; these, after a long process of cooling had been going on, gradually settled into a dust. During the period of these included in this and the following days this process of crust forming was continually going on.

The result of this was, that "there was light." "Darkness" had hitherto been "upon the face of the deep." There had not been, really, an atmosphere. The gradual cooling, and consequent compression that took place, together with the electrical action spoken of, that went on during this "day," which we may suppose to have been an indefinitely long one, at last cleared up the substance that surrounded the earth so much that light could be distinguished from darkness, or day from night. The sun and stars, and probably the moon, had existed in their places as much before the beginning of this day as at its close; but there was no medium fit for the transmission of light to the surface until this time. We can very readily conceive how this could be. If the atmosphere were to contain not only a vast amount of vapor of water, at a high heat, but also various other substances, it would be impossible to distinguish day from night—all would be darkness.

Even at the present time, during a large part of our days, we only distinguish day from night—we see no sun nor moon, though they have their places in the heavens as on other days.

SECOND DAY.—"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament: and it was so. And God called the firmament heaven; and the evening and the morning were the second day."

During this period, or "day," there seems to have been a further clearing up of the air and collecting of vapor into water on the surface, and into clouds (or rather one great cloud), overhead. The reason why what was done in these two periods of time, was not spoken of as having been done in one day—since essentially the same things were going on in both—is probably that the processes described, though essentially the same, were extended through a length of time more than one sixth of the whole period occupied in fitting up.

What took place in these two days is told in a very

quiet and simple manner, and with a dignity worthy of inspiration; but, owing to this very fact, we are in danger of overlooking the greatness of what was done in those periods, more especially, since they are simply called "days."

This must have been an infinitely long period of time. The heat of the globe must have been enormous. The radiation of internal heat must have gone on very slowly, and of course taken more than twenty four hours, or twice six times twenty-four hours. That there was such heat is not only presumable from what we know of internal heat, but is also evident from the effects it produced in causing vapor of water and other substances so long to be held in a gaseous state. And here we say, as we have often before said, if we make out a probability that there was *any* more than the *literal* time spoken of taken up by these events we have the case; for who shall draw the line of demarcation when once we are obliged to admit that any more than six days of time were spent? Who indeed wishes to place any limits to the time of God's workings, except such as we are bound to presume from what we see of it on a small scale!

THIRD DAY.—"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land earth; and the gathering together of the waters called he seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day."

Much was done in this day; if we may form any notion of the length of each period, or day, from what was geologically done in this and from the time which we know must have been taken up in doing these things, we must conclude that it was a very long time.

Now was the raising of the dry land and the gathering together of the waters into seas; the land had been already formed, under the water, and now by the action of internal fire, portions of it were thrown up, and corresponding hollows made for holding the waters. A soil began to collect from the "wearing down" of the original rock by the action of the elements. Now, though this "wearing" process is a very slow one, it must precede the depositions of soil and the growth of plants. When a proper soil was laid down, some of the lower forms of vegetation began to appear. Grass is named first in the order; by which we may understand the lower kinds of grasses, since this would be the natural order of things, and since those vegetables that bear flowers and seeds are put afterwards and later in the list by Moses himself. By "grass," then, we may understand every sort of "non-flowering," or "cryptogamic" herb, that then existed. Then going up in order came herbs yielding seed, and trees yielding fruit. This same process was carried on into the fourth day, when not only could the lower orders of flowering and fruit-bearing plants exist and come to maturity, as had been the case in the sickly, foggy atmosphere of the third day, but also the higher and more perfect forms of vegetable life. Sometime during the period described in these two (the third and fourth) days, the coal was mostly deposited. This was the "carbonaceous" period, which seems to have been relatively a very long one—equal to, perhaps, a third of the whole time referred to in this account.

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

On the middle of this era, at the beginning of the fourth day, the sun burst forth in splendor,—scattering gas and vapor, pushing forward enormous growths of vegetable life, and causing currents in the air that brought on all kinds of whirlwinds and commotions upon the surface. The sun, moon, and stars, then appeared—they were in being before, of course.

Probably but few, if any, animals lived during these two days. There had been *marine* life during the first two days, at least, if no land life; but during this era the atmosphere seems to have been poisonous to all, or almost all, kinds of animal life.

FIFTH DAY.—"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day."

We now come to the era of animal life, that succeeded the coal period. Marine animals had probably existed in great abundance, previous to the preceding period; from some cause—probably the breaking of the crust, and the letting out of the underground fires—they were all destroyed. But destruction cannot always reign supreme; the elements became more settled, and a great growth of plants succeeded. And here I may be, perhaps, allowed to turn aside a moment, to observe the wonderful fitness of each foregoing event for the well-being of all after-coming events. Had the vegetation in this carbonaceous era been simply sufficient to support the animals that

might then live, we should not have had our vast resources of comfort and defence against the inconvenience of a decreasing temperature in these later days. But now the air was cleared of its superabundance of food for plants, and highly organized animals came on the stage. Everything in its time, and each fitted for the other.

There were now also plants bearing fruits, so that these animals could have food as they should appear. The chalk was probably mostly formed and laid down at this time, and well does it merit the expression of the waters bringing forth abundantly the moving creature that had life. It was a *rush* of life. Fowls also in various forms and species appeared at this time, they were mostly sea fowl. The vegetable growth was still enormous, compared with anything we see now, and the animals were of a size and in numbers to correspond, as the fossils of that period amply show. Fowls could now "fly in the firmament of heaven"—in the preceding period such could not have been the case, to any great extent. Marine life seems to have outstripped land life; and here, in this day, we find a notice of whales, the highest order of sea-life—warm-blooded and vertebrate.

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and behold, it was very good: and the evening and the morning were the sixth day."

Now followed an era of warm-blooded land animals—the era of all the orders of animals; lower than man, now on the earth. Many species then existed that are now extinct. We should be surprised to see what enormous animals of the lizard tribe then crawled through the sloughs and marshes of the unhumanized world. Parts of "saurians," frogs, snakes, strange birds, &c., have come down to us, by which we can judge of the animals themselves, as wholes. It is sufficient to say that it seems as if the wildest dreams of the brain of a feverish child, about monstrous beings, have been more than realized in the strange forms that have successively inhabited this globe.

We cannot stop to go particularly into a description of these forms. During the fore part of this day such animals as we have described held absolute sway.—Gradually they gave way to other types: and, finally,—when the crust of the earth had been formed,—the beautiful and useful stone had been stratified—the metals had been laid in their veins—the volcanoes had thrown up the various rocks and metals—the seas had been gathered into their beds—the fuel for man's future use had been laid away in the hollows—the air had become sufficiently pure for him to breathe—the countless myriads of inferior animals had mingled their dust with the wearings primal of rock, to produce the fruitful crops of after ages—in short, when all things were fully made ready for him, man—in the image of his Maker, lord of all—came upon the earth. Then ended the sixth day. A seventh, a Sabbath of rest, followed. We are, and all men have been living in that Sabbath. The work of creation *does* remain now almost exactly where it was when this "day" began.

We say that the work of creation remains nearly the same now as then. We mean that the changes since have been few and small compared with what were before. The creating, progressing, or developing process is *INFINITE* in its duration. Creation and progress have not ceased.

Other weeks of creation will be the subjects of the thought and histories of other and higher orders of beings when we shall be known as having existed only by the footprints we have left on the sands of time and space.

Address

Of the Committee on the English Mission,

APPOINTED AT THE BOSTON CONFERENCE OF AMERICAN ADVENTISTS,

To their Brethren and Fellow-laborers in England, Scotland, and Ireland:
(Continued from last.)
LITERALISTS.

Among the literal and pre-millennial Advent believers, there are those by whose labors and writings, on many of the grand features of the gospel hope, and the general topics of prophetic inquiry, we have been much edified and gratified, while we have been convinced that it was no part of our calling to endorse, or identify ourselves with, their profitless and groundless speculations. These speculations arise from an attempt to arrange the details of a period in the future, on which the word of God has not thrown sufficient light to enable us to mark its details with precision, and for this very good reason, apparently—which ought also to limit our public labors—that the great event, which is to decide the destiny of all men, is placed prominently between us and that undefined period—which may be very properly called the period of the transition state.

The wide and endless future, spread out before us by the sure word of prophecy, is divided by the same word into these three periods, very unequal in duration, but all of them full of the most awful interest to man; though the first, which is evidently the shortest, as it is to be decisive of all that lays beyond it, demands our whole sense of responsibility, our fears, our faith, our carefulness, prayerfulness, patience, watchfulness, diligence, and decision. This period is the "little while" that is now to intervene before the coming or appearing of our Lord Jesus Christ, and our gathering together unto him. The second is the period that is to elapse between the appearing of Christ and the closing up of the whole work of judgment at the end of the millennium—the transition period. The third, if that may be called a period which has no end, is the eternity that lays beyond all this.

Though we would not speak invidiously, truth requires us to state, as our conviction, that the labors of all of those who are looking for the occurrence of any event of general importance, or requiring any considerable length of time, before the advent of our Lord, have been painfully unproductive of interest, or of fruit. And the labors of those who are so ardently devoted to their theory of a political restoration of the Jews, of probation, and a blended state of mortality and immortality to the subjects of divine mercy, in the transition state, appear to be quite as fruitless as those of the former class. We have had no use for these speculations. They have and do still appear to be not only useless, but false and dangerous.

For any other view of the political restoration of the Jews, than that which embraces those of them who sleep in Jesus, and those who shall be his among the living at his coming, when all his saints, Gentile and Jewish, shall be gathered together unto him—thus constituting one body in Christ, all quickened by his Spirit into immortality—there appears to us to be no true scriptural foundation. Other views are made to appear somewhat plausible only by applying portions to the future which could have been fulfilled only in the past, while the Jews, as a body politic, were subjects of probationary favor, or by applying indiscriminately those portions, which held out to such of Abraham's posterity, as were of his "faith," "in their generations," the same immortal inheritance which was held out to him. But to suppose the Jewish state is to be restored when the grand purpose of its existence has been secured—that of preserving the progenitors of Christ distinctly from all the families of the earth, so as to show the exact fulfillment of the promises made to Abraham and David, (Matt. 1:1; Luke 1:32-79); to assume that the conditional promises of political prosperity made to the Jews while their theocracy continued, are to be fulfilled, now that their house is left to them desolate, and to be trodden under foot of the Gentiles till the times of the Gentiles are fulfilled, when Christ is to come in his glory, to judge the world of Jews and Gentiles according to their works; or to apply those promises which held out to the Jews as individuals the hope of a part in the kingdom of God, "if they abide not still in unbelief," to the Jews as a body at any future time,—these assumptions, in handling the word of God, are as unauthorized, and must be as fatal as the assumptions of popery, or the most senseless and deceitful wrestings of the Scriptures by Universalism.

However that portion of the new earth may be distinguished, which corresponds with the part of the earth that now is, called Palestine, it will not differ in its essential perfection and glory from all the earth; and however the saints from among the Jews may be distinguished by their official relation to the King eternal, in the immortal state, when all the earth shall become the territory of his kingdom, it will not be a distinction which can affect the essential oneness of the whole body of the saints, who, whether Jews or Gentiles, will be recognized as children of Abraham, inasmuch as they are Christ's; but will sustain the same general relation to the second Adam—the Lord from heaven—that Abraham will, inasmuch as they are quickened by the same spirit to become equal to the angels, being children of the resurrection. The Jews have nothing different from the Gentiles to look for, and in looking for the common hope, they must place themselves on the same footing with the Gentiles. Any sympathy for the Jews, on a different principle, must be as fatal to them, and as offensive to God, as any other mode of fighting against him and his plan of salvation.

The theory of probation after the advent of our Lord—of such a state of probation as will make it possible for them to be saved who then know him

not and obey not the gospel—is not less opposed to the plainest declarations of the word of God. No words can be more specific or decisive than those employed in the Scriptures, to assure us that probation absolutely and universally ends at the coming of our Lord in his glory to judge the world: the day of his coming is "the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds, to the Jew first, and also to the Gentile.—For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ, according to the Gospel."—Rom. 2: 5-16.

As no intelligent Christian can contend for the political restoration of the Jews, without building again the things which God has destroyed, so no one can teach the possibility of salvation to the unconverted, after the coming of Christ, without contradicting the plain words and declared arrangements of God, who has made only the present a state of mercy, of trial, of probation,—where men may hear, believe, submit, find pardon, and live as faithful stewards, in view of a day of reckoning; while all beyond the ushering in of that day is the work of retribution—for to every soul of man that doeth evil, tribulation and anguish then comes without mercy.

And even if it be admitted that those portions on which this fatal assumption is built, do refer to the future—the transition state—though, as they are found only in the most discursive portions of the old prophets, even such an admission may be unwarranted, all that they could fairly be claimed to teach is, that those who are left of all the nations that come against Jerusalem, and go up to worship the King, the Lord of hosts, shall be exempted from the violent destruction, the deadly plague of those who go not up, so far as to enjoy "rain," and probably would pass away by a natural death instead of a violent one. But this gives no intimation that their salvation will then be possible.

The supposition that there is to be a blended state of mortality and immortality to the subjects of redeeming mercy, after the glorious advent of Christ, is a relative and necessary accompaniment of the two last mentioned assumptions. But as it is certain that there can be no distinguishing manifestations of mercy to the Jews as a body politic, in a mortal state, and that there can be no probation for men after the advent of our Lord in his glory, which can make it possible for them to be saved, so also is it impossible that there can be mortal and immortal subjects of saving mercy at the same time. The Apostle, in showing us "how the dead are raised up," has also shown us "a mystery," which fixes the change of all who shall inherit the kingdom of God—the dead and living in Christ at his coming—to the same moment.—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15: 51-54.

Now, if others are to be made immortal after the "coming" of Christ, after the moment when all the dead and living in Christ are changed to immortality, "all" are not "then" changed, the saying, "Death is swallowed up in victory," is not then brought to pass; and to speak of a gathering of the Jews, of a state of probation, which cannot result in immortality to its subjects, is but a tantalizing mockery of the hopes which such terms must inspire. The fact that the apostles never intimated any such views of the transition period, although there were occasions when they could hardly have refrained from expressing them, if any true basis for them had existed, with the fact that they have always spoken in directly opposite terms—and the more positive as they were more specific—marks it as the highest extreme of presumption to cherish, much more to proclaim to the world, such unauthorized and fatal dogmas. We have no use for them. We have read and heard them only with profound regret that they have found advocates in those whose minds—these errors excepted—are so richly stored with truth.

DOUBTFUL DISPUTATIONS.

But while these adverse and groundless speculations have arrayed themselves against us from without—for scarcely any one who has embraced them has been connected with us in our labors—the weaknesses or perversities of brethren and professed fellow-laborers have brought forth some kindred and quite as pernicious speculations within. Some, who happen to become interested in the truth chiefly on account of its novelty, if it has been so long and generally neglected as to present itself clothed with that charm to them, very naturally suppose that every novelty must be equally true, of equal interest and importance, and so, whenever some new thing is brought to light, they demand of all the world to listen while their wonderful discoveries are exhibited for their admiration, however trifling may be the intrinsic merits of the question to which they refer. Others appear to value the cause of truth chiefly as it furnishes an opportunity of giving prominence, and a wider publicity to their private or sectarian notions. Others, again, appear to value an opinion, true or false, only as it opens to them a new field of contention; and to be more desirous to convert men to their opinions, than to use the truth, if they happen to favor it, to convert them to God. Still another class love the sweet inspiration of the Gospel hope, as the food of a morbid sentimentalism, while they are entirely inactive for the good of others; and even regard their own selfish and hasty impressions as proof that some-

thing has taken place, on the part of God, which excludes the world from all possibility of a part in his mercy—impressions which amount to no more, as proof in the case, than are the impressions which we have felt, with others, of the truth of the hope that gave rise to them, that of the world's conversion.—All these, and other elements of character have had their full bearing upon the cause of God among us; and those who are actuated by an excessive love of personal distinction, have been ready to seize upon every opportunity which the activity of these elements has presented, to supplant the truth, or to engraft upon it some neutralizing question or other, which would either cause the defeat of the truth by its being found in such a justly odious connection, or by securing to itself all the benefit of the triumph if the truth were successful.

Thus, while we have been called to contend with, or stand aloof from, the more popular speculations of the age around us, we have also had to check the activity of the same spirit among professed brethren. We have had to show to all, that if some have become distinguished by their connection with the truth—even new truth—it has not been on account of the novelty of their views, nor their manner of presenting them, nor because that distinction has been sought for its own sake: the distinction has resulted from the fact, that God had made it their duty to promulgate and defend the truth with which they had identified themselves—a duty which they must do whether they should be unknown or well-known in doing it—and since the world and the devil were determined to do their utmost to oppose it, its advocates must become notorious. We have had to keep in mind also, that while the truths of the Bible, new and old, like the sunshine of heaven and the food we eat, are always new, there are new things that have no support from the Bible!

However interesting our private or sectarian opinions may have appeared to us, we have not seen the propriety of foisting them before those who were called professedly to hear and act on the most awfully interesting question to which God has ever called the attention of his creatures, just as he is about to decide their destiny for eternity. Instead of contending for the faith once delivered to the saints merely to show our skill, to gratify a love of contention, to triumph over an adversary, or to convert men to our opinions merely, however true, though we have had to contend for it earnestly, it has been to convert men to the truth for the sake of the truth. And however we may love the inward charm and consolation of the true Gospel hope, it is not in us to eat our morsel alone,

But with a trumpet voice

On all the world to call;

And bid their hearts rejoice

In him who died for all!

And not merely to rejoice that he has died for them, but also that he is soon to appear, to deliver all who become his followers from the sufferings of this present time, to partake in the glory to be revealed at his appearing. Blessed is that servant whom his Lord, when he cometh, shall find so doing. We dare not turn aside from this work, which the word of God so clearly marks as the only position that can be occupied safely, especially at the present time.

We see enough to gratify a love of speculation, of contention, of distinction, of monkish devotion, and of the utter and hasty condemnation of others. But the word of God was given for other purposes than these, though they may be so gratifying to self, and perhaps appear even plausible. Those who have turned aside to these doubtful things, have either left us, to seek an atmosphere congenial to themselves, or remain to annoy those who are still endeavoring to hear his voice, who is to bring them into his rest, while it is called to-day, lest they be hardened through the deceitfulness of sin.

But this has been the fate of every great development of truth, during the vernal bloom and summer fragrance of its history. The same influences that make the good seed thrive, warm every destructive insect into life also; and as they are to perish without partaking of the harvest, it is too much to expect them to spare or preserve what they can enjoy only by spoiling. There are those, however, whose lot it is to toil on under all these discouragements, and are contented to bear the burden and heat of the day; and even now, while they are looking for the harvest fruits, they are getting to be better known, and their labors better appreciated by all those who expect to rejoice with them by working "while the day lasts."

There are interests and classes of men, who thrive while animated by the excitement of apparent success, or of violent opposition, just as physical bodies that could not otherwise be made to stand erect, may be kept in that position, if propped up on each side, or even supported on one side by something to lean upon. The Israelites went out of the house of bondage with a high hand, when the hope of a speedy journey to Canaan cheered them on from before, and the dread of deadly enemies pressed from behind; but when these external motives were removed, and they were subjected to the trials and discipline of the wilderness, "they turned aside like a deceitful bow, and provoked God to anger with their inventions." But there was still the same promise, the same power and wisdom, the same pledge of providential care, and the same human instrumental agents to lead them, until they attained all that was promised, that there was at the outset of the movement. They lost sight of the promise, they lost all confidence in the means provided for its fulfillment, and then they were always going back into Egypt, too fast towards Canaan, and not going at all, except to destruction. So now, it suits the adversary as well to have men forsake, overdo, derange, or corrupt the truth, as to reject it altogether at the first. Those who embrace the promise in the fear of God, to realize his will, and relying upon him to accomplish its fulfillment, will stand

as single-hearted, as erect, when left to themselves and God in storm or calm, as when exulting in the triumph of prosperity, or excited by the hatred of Egyptian foes. We have felt the full power of exulting hope and of the most determined hatred. These came to our lot, not because we sought or desired them for their own sake, but on account of our position, as one of duty, marked by the promise and call of God. These motives do not now affect us as they have done, but our position is still unchanged, because the promise, and its author, and our relation to them, are still unchanged. While everything in the past, and everything around us at the present time, which God has marked as an intimation of approaching deliverance to his people, tells us that deliverance must now be very near, unless we become as regardless of our own highest interests, and those of our fellow-men, as we must become indifferent to our responsibilities in the sight of God, we cannot but consider the truth, which brings that deliverance before us, and urges upon us a constant preparation for it, as the great question, in view of which all personal and selfish interests should be lost sight of, and to which all other questions are and should be made subordinate.

3. THE WORDS OF ADVICE— suggested by our convictions of truth and duty, and also the result of much experience and observation—which we now offer, are given only as the common interest we feel in the cause of truth prompts us, and the particular circumstances of our relation to you assure us that you will permit, without regarding it as presumption, on our part, in so doing. What we have to say refers to your relation to those who do not understand or receive the truth, on the second advent of our Lord, and to the relation of believers in that truth to each other.

As God has brought us to the knowledge of this grand, central, and crowning truth of the Gospel, to which all its other parts refer, and from which they derive their highest practical value and ultimate glory, so he has laid on us the responsibility of holding forth that part of the truth in its true, scriptural position for the instruction, the warning, the salvation of all our fellow-men to whom we may have the opportunity and means of access for this purpose. While, therefore, you keep in mind that your relation to God and to his eternal kingdom, is superior to your relation to all other beings and interests, you will seek to secure these high and immortal interests by honoring your relation to God and his truth, as the "first" object of your calling and of life.

Some of you are in church fellowship, or in familiar intercourse, with Christians who may not understand the truth which is so important and so full of interest to you, or sympathize in your hope as the word of God authorizes, and as you feel desirous they should.—In reference to these, we think you will see the propriety of the following suggestion:—1. You cannot safely surrender the claims of God upon you, out of deference to the supposed or assumed claims of men.—You must therefore be decided for the truth. You must not yield the post of duty. You should not give up the truth to accommodate those who do not understand it, or will not receive it. 2. Find out how much truth you are agreed in. Be thankful that so much is received, and make use of that to lead to a further reception of the truth. Above all, if you are opposed or reviled, do not turn in a spirit of retaliation—it would be as fatal as to abandon the truth. Do not be in too much haste. Remember that in the moral world, as in the natural, there must be the dawn and twilight before sunrise or the glory of broad day: "his goings forth are prepared as the morning." Be firm, but be patient, reasonable, affectionate, and wise to win souls. In Christ's sermon on the mount, he begins with the most incipient elements, and least noticed forms of religious character, by blessing and encouraging them.—In "what the Spirit saith unto the churches," he is as careful to point out and approve what they have that is good, as to condemn what is wrong. Happy would it be if all who claim to be doing the work of Christ, and to be led by the Spirit, would go and do likewise. 3. If, after using all Christian means, in a Christian manner, you cannot succeed in benefitting those of this class to whom you have access, do not waste your time and labor, and endanger your peace of mind, by attempting to take vengeance on their unbelief.—"Let them alone."—"Judgment is mine, saith the Lord." And if you are cast out by them, by taking such a course as to make it for the truth's sake, the spirit of glory and of God shall rest upon you. Be careful that your rejection, as Advent believers, does not turn on some other question than this vital truth. Let not the numerous questions of a doubtful, speculative, or comparatively unimportant character, be so blended with the great question as to peril that, and those who should be profited by it, for the sake of maintaining opinions which only puff up one against another, without profiting yourselves or others, in the life that now is, or that which is to come. There can be no virtue in suffering for our faults or our follies.

In reference to unbelievers and opposers generally, we would have you, as we desire to be ourselves, deeply impressed with the fate that awaits them, with a clear view of the only preparation which can avail them in that day, and of the short time now remaining in which the preparation may be made. "All the wicked of the earth" are now in the condition of a nation inevitably destined to be conquered, while from the common ruin there is no possibility of escape, but by a personal appeal to the conqueror, before he strikes the decisive blow. As we hope to escape ourselves, or to aid others, we must be sober, careful, and wise, to make the best use of our time and opportunities for the one work of escape. To that conqueror the world belongs by right. Justice, wisdom, mercy, and truth are all on the side of his claims, and to be gloriously illustrated by the execu-

tion of his purposes. Even rebel sinners may submit by repentance now and be spared; if not, they must submit then and perish.

In your relation to each other, as believers in the Advent at the door, you will need all the grace and all the wisdom that may be possible for you to attain; and with all this even, do not expect to find in each other perfect beings, or a paradise in each other's society, while in this state of things. And remember that the nearer you get to the true paradise of God, in your condition and the time of possessing it, the more artful and active the devil will become to destroy what you already have, and to spoil you of what you are hoping for, but as yet have not. Beware of a speculating spirit. Beware of the spirit of contention and denunciation. Do not suppose the views of any one, on all questions, however sacred they may appear to the individuals, are to be made the arbitrary standard for others. Seek not to triumph over one another, as Adventists, in opinions foreign or unessential to the great question, but by love to serve one another, as will best secure the great object of your calling. Beware of confounding matters that are entirely distinct, as if they were identical: such as supposing that to decline the discussion of any question, because of the impropriety of its discussion, in times and places devoted to other questions, is proof of hostility to a particular view of the question, or of unchristian deference to popular favor; contending for the right of free discussion, as if it were denied to you by brethren, when it is not, while it is not free discussion that is wanted, but to advance some favorite topics on which you have already made up your mind, and mean to make your own views of them a test of fellowship with others; calling any one an infidel, or accusing them of not believing the word of God, because they do not receive the precise view of some admitted scriptural doctrine that you do; or claiming to know what can only be a subject of faith, or that strong feeling on a question is proof that you have the truth, since the word of God, and not feeling, is the only standard.

Your wisdom in understanding the will of God, and your readiness to submit to his will, as made known in his word, individually; and in acting in accordance with his will, collectively, striving each one to act his part—no more and no less—this will decide all that is involved in our position, during the short time now before us, to live and labor for the truth, and all that is pending in the eternal state that is so soon to be realized.

J. V. HIMES, A. HALE,
P. HAWKES, J. EMERSON, Com.

Correspondence.

The Second Advent.

"Lo, this is our God: We have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." (Isa. 25:9.)

He comes! He comes! the heavens bow,
The trumpet's voice proclaims the Lord;
He comes in crowds of glory now,
His faithful servants to reward.

It is the Lord!—my heart's desire;
And though his fearful lightnings gleam,
And guilty men with dread expire,
He will my longing soul redeem.

There's mercy beaming in his eye;
He speaks, Salvation! sweetest word:
Aye, now to meet him, I would fly
And be forever with my Lord.

O, yes, he comes my soul to save,
And wipe the bitter tears away,—
To end the triumph of the grave,
And give his saints the victory.

We will be glad, and loud rejoice
In his salvation evermore;
Yea, we his children,—he our choice,
Shall grieve, nor he be grieved more.

Thanksgiving, glory, might, and praise,
And all dominion to our King;
To him, our God, unceasing lays,
With joys immortal, we will bring.

G. W. BURNHAM.

A True Story.

I had the pleasure of spending a part of yesterday with father Hopper, the Quaker philanthropist, who related (by the request of a friend) the following anecdote.

A certain gentleman called into his store one day, when the following conversation ensued:—

"Dost thou believe the Bible?"

"I do."

"Well, I have concluded to beg twenty dollars for thy benefit."

"For my benefit! I do not live by charity."

"It is more blessed to give than to receive; and I want twenty dollars of thee for Mrs. —."

"Well—twenty dollars [feeling in his pocket]—I have but fifteen with me; you must make that do."

"No, friend J—, that will not do,—I must have twenty.—I will send my boy for the other five."

His boy returned with the five dollars.

A few days after, meeting him again, the following conversation ensued:—

"Well, friend J—, didst thou ever spend twenty dollars that gave thee as much peace as the twenty dollars you gave Mrs. —?"

"Never. I have had an hundred-fold."

"Well—I want to beg a ton of coal and a roll of calico for thy benefit."

He went and bought the coal, and sent the bill to Mr. J—, who paid it; and further, sent the calico, with many groceries, and gave father H. the liberty henceforth to beg for his benefit. The good lady to whom it was sent, has since been able to support her family. "To do good and communicate, forget not."

Letter from Bro. R. V. Lyon.

DEAR BRO. HIMES:—I am still a pilgrim and a stranger, wandering up and down Satan's vast empire, seeking a bride for my Master, by presenting the glorious truth that he is soon to come, clothed with all the glory of the God-head, to raise the righteous dead, to change the living saints, to cleanse the earth from sin and sinners, and bring it back to its Eden state, and set up his everlasting kingdom under the whole heaven, which will be given to the people of the saints of the Most High; when He will take the throne of David, and on it reign for ever and ever. And in view of this blessed prospect, my soul exults and cries out, O that men would turn unto the Lord whilst mercy lingers, and angels are hovering around, ready to carry the news of their return to the court of glory. Then, when the King of kings shall be seen riding down the burning pathway of the heavens in his flaming chariot, whose wheels shall roll in fire, they will be enabled in that solemn and awful moment (though glorious to the saints), to lift up their heads and cry out, "Lo, this is our God; we have waited for him, and he will save us."

Dear reader, let it be your main and grand object to prepare for that solemn moment. O, I beg of you to give yourself no rest, day nor night, till you shall fall in love with this blessed truth, and stand complete in Christ, the head of the church, clothed in that spotless robe prepared for all those that embrace him as their only hope. I call upon you in the name of Jesus to prepare for the day of the Lord, which is just before you. Yours, in hope of the blessed truth of the gospel.

Haydenville (Mass.), March 20th, 1848.

Extracts from Letters.

From Richmond (Vt.), March 11th, 1848.

May God hasten the happy day, when we shall have to cry and sigh no more for the abominations of the land, when the grand heir of David's throne shall take to himself his great power and reign; yes, and reign for ever. It shall not be usurped, nor given to another; but he shall be the only potentate, and of his kingdom there is no end. I embraced the doctrine of the speedy return of our King in the fall of 1844, to the great joy of my soul, and I remain still an unshaken believer in the same; for I see the signs thickening around us on every hand, bearing testimony that this world's history is about closed up. My prayer is, therefore, that God will bless you and your fellow-laborers in his vineyard, in spreading abroad the blessed gospel of the kingdom, until "Jerusalem becomes a praise in the earth." I feel an intense desire that there may be more precious souls brought into the fold of Christ "before that great and notable day of the Lord come." I think the Herald is a very efficient means in the hands of God in carrying forward the great work you have before you, and I hope it will be sustained. It is a welcome messenger to us. I fully approve of the course it takes in standing aloof from the discussion of questions which are of but little or no consequence to us in our present state. We have enough that intimately concerns us to occupy our time and talents, without studying to know what the Lord, who doeth all things well, shall do with us between death and the resurrection, or with the wicked after the final judgment. Let us work out our salvation with fear and trembling, and be careful that no evil communication proceed out of our mouth; let our conversation be in heaven, from whence we look for the Savior, who shall change our vile bodies, and fashion them after his glorious body.

The brethren in this section are generally steadfast, strong in faith, and are living for the kingdom, which we all think to be very near, and the time at hand when it shall be given to the saints of the Most High, and they shall possess it forever and ever.

H. H. JAMES.

From South Woodstock (Vt.), March 17th, 1848.

My health is still quite poor, and my constitution very much impaired. Yet my earnest desire is to be in the field, feeding the little flock, when the Lord comes. Evidence is very clear to my mind that His coming is right at the door, and the inquiry often arises in my mind, "Who will be able to stand?" There is evidently a great deal of error mixed up with truth, producing divisions, and causing the weak to stumble. There are certain texts of Scripture which are thought by some in this place to favor the idea of infallibility, that is, that we may attain to that state of holiness, and have so much of the spirit of Christ, "standing in the light as he is in the light," as to be able to detect, or know, whether others are Christians or not. The following texts are of this class. Will you, or some other brother, give us their true meaning. The first is 1 Cor. 2:15—"He that is spiritual judgeth all things; yet he himself is judged of no man." The others are in the first epistle of John.—"But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of him abideth in you. And ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." By giving an exposition of these texts, you may save some of the weak ones of the little flock from falling into a delusive error, and save them also from the perdition of ungodly men." B. B. BROWN.

From Newcastle (Me.), March 19th, 1848.

DEAR BRO. HIMES:—As it is always gratifying to know that we have friends, and also who they are, especially in times of affliction, I would say, that there are in this place three families who profess the Advent faith. Some four or five years ago we read Father Miller's little book, comparing it with the Bible, and believed. Since that time we have been observing the world around us, and reading its history, and

can see nothing why the coming of the Lord may not take place at any moment. Believing thus, what manner of persons should we be in all holy conversation and godliness? We try to stir up one another's minds by way of remembrance. We have our social meetings, and Bro. Stinson now and then preaches to us; but we can get no access to the community around us. We have tried to reach them by conference meetings, and when our brethren from abroad have come in, we have furnished them with preaching, have tried them with books, pamphlets, and the Herald, but all in vain. Still we are not discouraged, nor cast down; we believe the Lord standeth at the door. We sympathize with you in all your tribulations in your arduous work while endeavoring to sustain the cause, and in your present bodily infirmities; and while we see you aiding missionaries abroad, sending books, and preaching at home, to the extent of your ability, and sometimes, we fear, even beyond it, (if we may be allowed so to speak,) we believe it to be our imperious duty to help what we can, not only by our kind letters and wishes, but by our money. We are very sorry that Father Miller is laid aside from the work, with yourself; but we believe all will work together for his and your present and eternal good. Father Miller is in the hearts of thousands, as the honored instrument of shedding so much Bible light on their minds; and their prayers are constantly going up to God in his behalf, and in behalf of the whole Israel of God.

T. HARLEY.

From Theresa, Jefferson Co. (N. Y.), March 17th, 1848.

DEAR BRO. HIMES:—Your paper has been one full of interest to me. I have loved it for its intelligence and piety, as well as for its interest for the church and world at large. Your course has been such as I could at all times approve; for I believe you have acted on philanthropic principles, having thrown aside self for the cause of Christ and his church. I pray God to bless you in your labor of love, and preserve you blameless unto his coming kingdom. I have read your paper for a year, and have found it a constant help to me. I have but little time for study, and therefore could not be so thorough in my search for knowledge without it as with it. I feel my need of its aid in the day of darkness, and therefore wish to take it as long as we have to wait for the consummation of our hope. As I view it, there are less that have the true light as they might have it, than there would be if they would lay aside prejudice, and look candidly at the Bible evidences concerning our faith—the Christian's hope. I believe that the faith once delivered to the saints is, in truth, the faith of the Adventists of the present day,—that our day is one [will usher in one—Ed.] that prophets and apostles longed to see,—the day when they should stand in their lot and receive their reward. That the advent is near, the evidences are hovering around us thick and fast: wherever we turn, we come in contact with proof that we are in the last days. Future time will be but a remnant. Soon the last trump shall sound, to call us to judgment, when those that sleep in Jesus will awake to immortality and eternal life. O that we who believe in the Advent near may be so prepared as not to be taken unawares. We shall find many things tending to discourage us while warning the guilty world of the wrath about to overtake it. The worldling will oppose, for he loves the things of this life better than the life which is to come. The infidel and scoffer will mock us, for beyond this life they have no hope. But worst of all is the opposition from the professed friends of Jesus. While it is thus, it behoves us to be true to our faith, that some may be saved. To this end let us, as brethren, lay aside envy, strife, and hard disputations, that we may be one in Christ Jesus.

A. INGALLS.

From Bois d'Arc, Ala.

I believe God has, in his divine economy, always preserved a people for himself; and I think if he has any now upon this terra firma, they are to be found in the Advent ranks. And though some of them are very different from me in their notions about various things, yet I wish to exercise all the charity possible. The doctrines of the unconsciousness of the dead, and annihilation of the wicked have no weight with me; and if, indeed, there could be found scriptural justification for it, still it should not be suffered to interfere with more important subjects. I pray the Lord to direct you in all things pertaining to this life, and prepare you for eternal bliss in the next. Pray for me, and believe me yours, waiting for deliverance.

J. W. S. NAPIER.

From Hallowell (Me.), March 19th, 1848.

The few in this place who have been looking for the Lord are still maintaining their position, and I trust they will not easily be moved away from the hope of the gospel. They stand out on the promise, and will not be satisfied with anything short of its real fulfillment. We are strong in the confidence, that we shall soon realize that for which we wait. O, let Thy kingdom come; Thy will be done on earth as it is done in heaven, is our prayer. Yours, looking for the Lord and his kingdom.

I. C. WELLCOME.

Obituary.

DIED, on the morning of the 25th ult., after an illness of only about twelve hours, SARAH MALINDA, daughter of Bro. and Sister Pierce, of Starksboro', Vt. She was a sweet, interesting child, aged about three years, and is much missed by all the friends, who deeply sympathize with the bereaved parents. But we mourn not as those who have no hope; for we believe that of such is the kingdom of heaven, and that Christ will soon come, and that if we are faithful a few more days, we shall enjoy a perfect state of rest, where there will be no more pain, nor death, nor parting.



"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY. . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. I.

BOSTON, SATURDAY, APRIL 15, 1848.

No. 11. WHOLE No. 333.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 9 MILK-STREET, BOSTON.

BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies.
\$10 for Thirteen copies, in advance.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

Preach the Truth.

Fear ye not the face of clay—
Preach the truth—
It will spring another day,
If ye're faithful,
And the holy word obey.

What if scornful men oppose?
Preach the truth
To your friends and to your foes;
Ye're faithful,
These will yield as well as those.

With the message from the skies,
Preach the truth
To the foolish and the wise—
If ye're faithful,
Vice will sink, and virtue rise.

If men hear, or men forbear,
Preach the truth;
Truth is never lost in air;
If ye're faithful,
You a crown of life shall wear.

Apocalyptic Sketches. No. V.

BY REV. JOHN CUMMING, D. D.

THE FOUR FIRST TRUMPETS.

"And when he had opened the seventh seal, there was silence in heaven the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound."—Rev. 8:1-13.

It is here stated that there had been silence in heaven during the space of half an hour. It is obvious, that this silence must have existed during the restraint of the impending storms entrusted to the four angels, as described in the previous lecture, when, in the language of Gibbon, "the threatening tempests of barbarians were repelled or suspended on the frontier." This was a solemn pause—a respite of judgment that was unheeded by those who were most deeply interested. To be able to estimate the length of time contained in an Apocalyptic half hour, we must bear in mind, that all the visions embodied in the Apocalypse, extending from the year 97 to 1800 years and upwards, passed before the eyes of John in the course of the Lord's Day, that is, in the course of a period of twenty-four literal hours. That Lord's Day was a miniature chronology of the world. If this be as we have stated it, then each hour of the twenty-four hours constituting the Lord's Day from sunset to sunset, would be the exponent of 150 years, and half an hour of 75 years, or thereabouts. If this calculation be an approximation to the truth, as we think it is, there will be found recorded in the pages of history, a respite, or repose of 75 years, about the time indicated by that point in the chronology of the Apocalypse, at which we have arrived. Accordingly we find, that from the final triumph of Constantine to the invasion of the empire by Alaric, that is, from A.D. 324 to 395, there intervened, the repose, or rather suspension of judgment, so dramatically embodied in the clause, "there was," or rather, there had been, "silence in heaven for about the space of half an hour."

The next chief vision seen by the Evangelist,

before the sounding of the trumpet, is that of another angel, who stood at the altar having a golden censer, offering incense with the prayers of all saints upon the golden altar, which was before the throne. That this angel is the angel of the everlasting Covenant, the Son of God, the Great High Priest, there can scarcely be a doubt; for first, he occupied the place which the typical High Priest alone, under the Jewish economy, might approach—and in the next place, he had a golden censer, which was the distinctive possession of the High Priest, the other priests having silver ones, and in the last place, none but He, who is God as well as man, could have received and offered up the prayers of all saints, at any one period upon earth, or render them acceptable through the incense of his priestly intercession. If we read the description here given, in the light of the Epistle to the Hebrews, we shall have no doubt.

I stated in a previous lecture, that the characteristic features of the sealed or selected thousands, pointed out by implication and by contrast, the prevailing features of the apostasy, peculiar to that day. The prominent truth is always the correlative of the prevailing error. We may, therefore, fully expect that the portrait of truth, with which this chapter begins, is designed and fitted to reflect its light upon the corresponding errors and corruptions of the era. Now, the two great truths set forth in this exhibition of Christ at the altar, are, first, the one perfect propitiatory sacrifice, once for all, by which alone, there is forgiveness and remission of sins, symbolized by Christ, at the brazen or sacrificial altar; and secondly, the no less vital doctrine of the prevailing intercession of Christ, in virtue of which he saves to the uttermost, represented by the golden altar of incense. Were these two doctrines, then, at all obscured, perverted, or denied, during this period? Were the heresies that impugn them prevalent? We find evidence in every history of this period of the development of the features and elements of a rapidly maturing apostasy. This is a demonstrable fact. The period specified, viz., about A.D. 395, was notorious for the proposal and adoption of new ways of propitiating God, alien and contrary to the truths revealed in the Gospel, as well as by the invocation of saints and relics, as if these were endowed with mediatorial virtue. The great sacrifice of Calvary was superseded by spurious offerings, the intercession of the Great High Priest was lost sight of, and the worshippers looked to, and sought, and leaned on the intercessions of saints. "The ante-Nicene Christians," says Waddington, "shrank from idolatry; but in 395, there was the stupid veneration of bones and relics, and prayer was thought never so efficacious as when offered at the tomb of a saint. Gibbon says, 'a profane spectacle succeeded to the pure and spiritual worship of the Christian Congregation; the smoke of incense, the glare of lamps and tapers, and prayers directed to the bones and ashes of saints.'" So popular was this miserable declension from true Christianity, and so truly debased were priests and people both, that the monks earned a livelihood by gathering and hawking the relics of so-called saints; and the misguided people parted freely with liberal sums of money, in order to possess the alleged depositaries of awful virtues. The mystery of iniquity rapidly approached its predicted maturity. Anti-Christ loomed into view. In the words of Coleridge, "The pastors of the church had gradually changed the life and light of the Gospel into the very superstition they were commissioned to disperse, and thus paganized Christianity in order to Christen paganism." Human sufferings were substituted as propitiatory sacrifices for the sufferings of Christ, which

alone, by their very nature, are truly expiatory and vicarious—human merits took the place, and were associated with the glories of his righteousness, and the ideal prayers of glorified martyrs were had recourse to, instead of the mediation of Him who ever liveth to make intercession for us. With few exceptions, the fathers of this century were tainted by the predominant Puseyism. Even Jerome, the learned and talented advocate of Presbytery as the primitive Government of the Church, was utterly corrupted by the contagion of the almost universal apostasy, and became the eloquent and strenuous advocate, not only of the monkery he personally practised, but of the duty and advantage of the worship of saints and relics, the ubiquity of which, in the fury of his fanaticism, he did not hesitate boldly to maintain. Augustine and Vigilantius, the former distinctively evangelical, and the latter emphatically Protestant, were the two most brilliant exceptions, and were apparently raised up to stand for the glory of Christ, as Priest, and Sacrifice, and Altar as before. The first had stood up for the Sovereignty of God and the regenerating work, which was exclusively the prerogative of the Holy Spirit. Very beautifully, therefore, as if in discharge of the duties of his special mission, does Augustine now write, A.D. 400: "Whom shall I look to as my Mediator? shall I go to angels? A mediator between God and man must have the nature of both. The true Mediator, whom in thy secret mercy thou hast shown to the humble, the man Christ Jesus, hath appeared as Mediator between mortal sinners and the immortal One—that by his divine righteousness he might justify the ungodly. How hast thou loved us, O Father, in delivering up thy Son for us; for when He our Priest and Sacrifice, was subject to death, well may my hope be strong in such an intercessor." So beautifully relevant is Augustine's theology to that age.

We learn from the facts of this period, that it is impossible to be morally neutral. Apostasy from truth, is necessarily the adoption of falsehood; the egress of the one, is of necessity, the ingress of the other; the soul, like nature, abhors a vacuum; we have no choice between our reception of truth, and our remaining indifferent or passive; our choice lies between the reception of truth, and the reception of a lie—it is now, as it always has been, Christ and anti-Christ, the Gospel and the apostasy. "He that is not with me is against me." There never has been in the history of the past, nor will there ever be in the arrangements of futurity, a position of real indifference, with respect to truth and error, or of real neutrality, with respect to Christ and anti-Christ. We must either hate the Gospel as the most detestable imposture, or we must love it with all the energies of our heart. In the presence of the stupendous facts it asserts, and in the hearing of the instant decision it demands, it is impossible to be neutral. True religion, from its intrinsic importance, demands our intensest love, and a false religion our intensest hatred. Our only safety against the intrusive influence of deadly error, is profounder appreciation of eternal truths. We need to know and feel this in these days.

We now come to an analysis of the Trumpet Symbols, enumerated in this chapter. It will throw some light upon this remarkable imagery, if we ascertain the uses of trumpets under the Levitical economy. These were, first, to proclaim the Sabbaths, the various festivals, and hours and occasions of thanksgiving and praise. Secondly, to announce and give the signal for the forward movements of the camp, in the wilderness; and thirdly, to proclaim war against the enemies of Israel. These were substan-

tially the moral ends of the sounding of the trumpets in this book. To the 144,000 the sealed, and pardoned, and sanctified ones, the representatives of the children of God, these trumpets proclaimed prosperity, peace, and perpetual progress. To the apostate church, they sounded the tocsin of battle, the clang of conflict, the approach of judgment, defeat, destruction. And as the seven-trumpet-blasts, on seven successive days, preceded the destruction of Jericho, so these seven trumpets' soundings precede the destruction of its great antitype, the apostasy.

In order to explain the allusion in this, and in succeeding chapters, to the third part of the earth, and the third part of the sea, and the third part of the rivers, and the third part of the sun, I may state, what will again illustrate the minute accuracy of the Apocalyptic allusions—that in the time of Constantine, the Roman empire was divided into three great sections: to Constantine was assigned Gaul, Spain, Britain, Italy, Africa—to Licinius, the Illyrian Prefecture—to Maximian the Asiatic Provinces and Egypt; each section had its share of the Mediterranean, and its frontier river, the Rhine, the Danube, or the Euphrates—the four first trumpets apply to the western third of the empire, and proclaim the awful and deserved judgments that fell successively upon it.

The first trumpet sounds, and the following is the dramatic picture of its effects: a storm bursts on the western division of the empire—sweeps over Italy—darkens the gigantic Alps, and lowers upon the peaks of the Appennines—Gaul and Spain are desolated by it—"blood," that is, life, perishes—what was the garden of the Lord before it, becomes the blasted desert behind it. This storm was the incursion of Alaric and the Goths on the Roman provinces in A.D. 396. He started into prominence like a supernatural meteor, as if he had descended from the clouds, or emerged from the deep. He was inaugurated by the Gothic chiefs as king of the Visi-Goths, by being seated or throned upon a shield; he told a monk that he felt a secret and preternatural impulse, that impelled his march to the gates of Rome. Onward, therefore, he moved forthwith, like the storm-cloud, portentous and desolating; havoc and destruction were in his path, victory in his van, and ruin in his rear. His fire-brands were speedily blazing amid the proud palaces of Imperial Rome, and "the consuming flames of war," writes Gibbon, "spread from the banks of the Rhine over the seventeen provinces of Gaul"—the scene of peace changed into a desert. "This passage of the Rhine," adds Gibbon, "by the Vandals, may be considered as the fall of the Roman Empire." It was during this period from A.D. 400 to A.D. 410, that the apostate church, true to its character, had recourse in litanies, processions, and other public exhibitions, for safety and protection, to the intercession of patron saints. Alaric soon accomplished his mission. The last echoes of the first trumpet died on the desert air, and Alaric died also, and was buried as strangely and as speedily as he was throned. A sepulchre was dug for him by Roman prisoners in the bed of a river, and the Vandal chief was laid in it, adorned with the richest spoils of Rome, and the prisoners who dug it were instantly killed, lest they should disclose the secret of his resting-place. How complete is the coincidence between the storm-cloud careering on the winds, and leaving desolation behind it, and the course of the northern Goth, leaving the traces of his presence in desolated fields, smouldering ruins, and widows, and orphans. Is not the coincidence so strong as to justify the application, were there even no other grounds than the comparison?—(To be continued.)

Satanic Cruelty.

BY CHARLOTTE ELIZABETH.

It seems almost superfluous to devote a section to this subject, seeing that everything we can name respecting Satan and his angels, comes under the head of cruelty. From the first attempt of the devil to seduce Eve from her allegiance, his object has always been to plunge the whole human race into the bottomless pit, which he knows to be his own portion, "the lake which burneth with fire and brimstone." Rev. 21: 8. But though he generally tempts men with the promise, or possession of present enjoyment, alluring them to sell their souls for worldly profit, still, whenever he can have his own way, he produces present calamities, and heaps upon his wretched victims tribulation and anguish, as well in possession as in prospect.

On many occasions noted in the Scriptures, God, by his own arm, or by his holy angels, has punished the transgressor; but we find him in the majority of instances, giving offenders into the hand of Satan, or of wicked men who act under his influence, for punishment. It is mentioned by the Psalmist, though not by Moses, that among the inflictions dealt forth to the tyrannic Egyptians, this was the greatest; and the force of the expression is very remarkable: after detailing the plagues of blood, of flies, of frogs, of caterpillars, of locusts, of hail, frost, and thunderbolts, the inspired writer goes on: "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them." Ps. 78:49. When Satan sends an evil angel, he will sorely afflict the object of his mission; but when God looses the restraints of these malignant creatures, and bids them smite, it is terrible indeed!

We must again recall that most important truth, that whatsoever worship is rendered to any but God, is rendered to devils; and we shall be appalled at the scene of present, temporal cruelty and suffering laid open as the direct work of evil spirits. Moloch, the great idol of the heathen among whom Israel sojourned, was worshipped by the immolation of children, butchered by the knife and by fire; and it is awful to think that the Lord's own people were ensnared to join in this frightful abomination. "They sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood." Ps. 106: 37, 38. If the Holy Ghost had not caused this to be written by inspiration for our warning, we could not imagine the possibility of Satanic power, cunning, and cruelty, reaching to this point: that parents should be willing to take their tender, helpless babes, and deliver them over to a most agonizing form of assassination, as an act of homage to the powers of hell, while they themselves were actually fed, day by day, with manna from heaven, sent down by the merciful God, who quenched their hourly thirst with water flowing from a stony rock, and miraculously following them through the wilderness; where every step of their way was marked by some wonder of supernatural care, and all-endearing love.—Here, indeed, must vile human nature lay its unclean lip in the dust; and here may proud man learn to tremble at the dreadful sovereignty exercised by Satan over all who are not translated from the power of darkness into the kingdom of God, by living faith in the Lord Jesus Christ.

Although every form of idolatry, or devil-worship, was not so murderous as that of Moloch, cruelty was, and is, the distinguishing feature of all. In a passage already quoted, when the Lord tells his faithful church of Smyrna that he will, for the trial of their faith, give Satan power over some of them, the consequences are, of course, to be imprisonment and tribulation. We may judge from the manner of his dealing with Job, what use Satan naturally makes of any such indulgence. Calamities were heaped on the patient man faster than the tongues of his messengers could utter them. Blood and slaughter, burning and crushing, were the immediate indications of the devil's temporary authority over his possessions and his family; and when he was permitted to touch the body of his victim, he left him no sound part, from the crown of his head to the sole of his foot, but transformed every particle of healthful flesh into a loathsome and agonized sore. Not satisfied with this, he stirred up the very person who should have been the soother of his sorrows and the strengthener of his faith, to prompt the self commission of what Satan himself was withheld from doing; for

there can be but little doubt that her wicked suggestion to "curse God, and die," implied the act of self-murder, to be committed in blasphemous defiance of the Lord. But here the adversary prevailed not; God had permitted him to break the hedge set about Job's temporal blessings and comforts, but his life and his soul were still secured. Failing in this, with what refinement of prolonged cruelty did the arch fiend instigate his professed comforters to help forward Job's affliction.

Man's destruction is, indeed, the regular employment of Satan. The apostle Peter tells us, "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." 1 Pet. 5:8. Like "the young lions roaring after their food," he prowls about, hoping to find some one forsaken of God, and left as a prey to his teeth. That this does sometimes happen, even with reference to the Lord's people, we are clearly told. Paul expresses it, when directing the Corinthian church how to act towards a heinous offender, who having given place to the devil, was now doomed to experience the nature of that service for which he had cast away the easy yoke of Christ. "I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5: 3-5. It appears, however, that on giving proof of very deep sorrow, and unfeigned repentance, the transgressor was received again, after experiencing, no doubt, for a time, what it was to be under the temporal power of the evil one. Another case of this sort is also mentioned by the same apostle.—"Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck; of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." 1 Tim. 1:19, 20. It would appear from this, that a temporary endurance of the devil's power is sometimes seen needful for the perverse children of God, in order to terrify them by the foretaste of what an eternal subjection to so cruel a master must be: and Satan knows the length of his chain—he is probably quite aware when correction, not destruction, is all that he is licensed to inflict. Accordingly he makes the most of his time, not lulling and soothing them in their guilt, as with those who are wholly his own, but striving, as he did with Job, to render them desperate under the rod, that they may either run into despairing sin, "curse God, and die," or else, as was nearly being the case with the Corinthian offender, may utterly faint and perish, being "swallowed up of overmuch sorrow."

The Bible does not specify the particular cruelties practised under various forms of idolatry; but from what is perpetrated in the dark places of the earth at this day, we may judge of Satan's habitual proceedings among his worshippers. Human sacrifices, accompanied with circumstances of most horrible barbarity, are common in many parts of the world: mothers are required to butcher their tender infants, children their aged parents, and vast numbers of all ages are frequently put to death, as an offering to the spirit of a deceased ruler, or to be attendants on his soul in another world. Self-immolation is enforced as a sacred duty; and if not willingly performed, the reluctant victim is murdered. On harmless animals most cruel tortures are inflicted, as an acceptable service to the devils whom the heathen seek to propitiate; and in that nominally Christian system, of which the "coming is after the working of Satan," (2 Thess. 2: 9,) whose teachers are "seducing spirits," and its distinguishing requirements "doctrines of devils," (1 Tim. 4: 1,) we find the Satanic feature of wanton cruelty developed in full deformity.—The rack is its main instrument of conversion to an idolatrous faith; and the flames its award to such as will not venture to encounter everlasting burnings. Massacre, on a scale only bounded by the number of its defenceless victims and the limits of its physical power,—persecution, to the utmost stretch of human endurance,—these are the lot of its opponents; while for the members of its own system it has the discipline of the scourge, of famishing hunger, of bodily austerities in every imaginable shape; and a merciless rending apart of every tie that God has formed to sweeten the cup of human life. In all this we should recognize the cruel hand of him who was a murderer from the beginning, even had not the word of

God so distinctly set him forth as the framer and upholder of Popery, as to warrant our numbering among Scripture evidences, what the prophetic page describes in the passage already quoted by St. Paul; and in those of John, when describing the beast which he saw rising out of the sea. He says, "The dragon gave him his power, and his seat, and great authority." Rev. 13:2. In the preceding chapter we are told (v. 9), that the dragon is "that old serpent, called the devil, and Satan, which deceiveth the whole world:" and again, of the beast to whom he gave his power, it is written, "It was given unto him to make war with the saints and to overcome them." Rev. 13:7. The predictions of the Bible are no less certain than its historical relations; and if we desire an instance of the sustained cruelty of Satan, manifested through a space of twelve hundred years and upwards, not among barbarous people, who never heard of the true God, but in the heart, and throughout the extent of Christendom, we must look at Popery—the Babylon of prophecy, concerning whom it is said, "Babylon the great . . . is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

The cases of those possessed with devils is represented as being nearly always one of great suffering. The exceptions seem to be those instances where the infernal inmate was a welcome confederate, for the sake of such supernatural powers as he could confer. Such was the "spirit of divination" possessed by the damsel who followed Paul and Silas; the "familiar spirits" that enabled Simon Magus, Elymas, and others, to practise sorcery; and the awful entering in of Satan himself into Judas Iscariot, who went and completed that tremendous bargain under that devilish influence. Among the many descriptions of demoniacal cruelty inflicted on the poor creatures who were brought to our Lord or to his apostles, we may notice the daughter of the Syro-Phœnician woman, who was "grievously vexed with a devil." Matt. 15:22. The poor boy whose father gave so piteous a description of his sufferings, afterwards confirmed it in the presence of our Lord. "Master, I have brought unto thee my son which hath a dumb spirit; and whosoever he taketh him, he tearth him: and he foameth and gnasheth with his teeth, and pineth away." Mark 9:17, 18. "And oftentimes it hath cast him into the fire, and into the waters, to destroy him. V. 22. "And the spirit cried, and rent him sore, and came out of him; and he was as one dead; insomuch that many said, He is dead." V. 26. The description, also, as given by the same evangelist, of the demoniac from whom the devils passed into the swine, is very awful. "A man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." Mark 5:2-5. Again, we read, "There was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." Luke 13:11. And that this was a visitation of Satanic cruelty, our Lord in express terms reveals. "Ought not this woman, being a daughter of Abraham, whom Satan hath bound to these eighteen years, be loosed from this bond on the Sabbath day?" V. 16. We read, too, of "one possessed with a devil, blind and dumb." Matt. 12:22. The last act of these fiends was always, when permitted, a cruel one: they "rent" or "threw down" their victims, when departing, though restrained from fatally injuring them. Thus it was with the man in the synagogue, who had a spirit of an unclean devil, which testified, in evident terror, to our Lord's divinity; for he "cried out with a loud voice, saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him, and hurt him not." Luke 4: 33-35. When Paul, through the abundance of revelation vouchsafed to him, was in danger of becoming puffed up, a chastening hand was laid on him, by giving Satan power to afflict his body, in some way not particularized. He calls it "a thorn in the flesh; the messenger of Satan sent to buffet me." 2 Cor. 12:7. It was grievous, for he thrice besought the Lord, that it might depart from him: it was visible, and humbling to human pride, for he gratefully

mentions it to the praise of the Galatians, that it did not lessen their regard for him, or their reverence for his mission. "Ye know how, through infirmity of the flesh, I preached the gospel to you at first: and my temptation, which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." Gal. 4:13, 14.

In all these, and many other instances, we find, that the power of Satan, to whatever extent it is carried, is always cruelly oppressive: Peter testifies of our Lord Jesus, that he "went about doing good, and healing all that were oppressed of the devil." Acts 10:38. But grievous as were the sufferings that Satan inflicted on the bodies of those over whom he had liberty to tyrannize, they were as nothing compared with what he can do when assaulting the mind. We do not here speak of such as knowingly act upon his vile suggestions, but of those who are the unconscious, or defenceless objects of his covert attacks. On this subject the book of God does not furnish us with descriptions of many individual cases; it rather shows us the machinery at work, enables us, each from his own experience, to judge of the universal results. There is not an impulse of our nature, nor a faculty of our minds, nor an inclination of our hearts—there is not a duty, there is not an enjoyment, there is not a trouble, but Satan both can and will lay hold of it to tempt, to harass, to oppress our souls. Hence, from age to age, every believer, how great soever his privileges, and how happy soever his experience, must often take up the apostle's language, and secretly confess, that "we that are in this tabernacle, do groan, being burdened." 2 Cor. 5:4. And the nearer a Christian endeavors to follow the steps of Paul, in active employment for the Lord's cause among men, the more surely will he have to join in his testimony, who spoke so touchingly of his inward trials, "serving the Lord with all humility of mind, and with many tears and temptations." Acts 20:19.

In what manner Satan afflicted the affectionate Peter is fully detailed; and no one who loves the Lord Jesus can for a moment doubt, that the agonies of his mind were far greater and more intolerable than any bodily suffering whatever could possibly have been. He was grieved to hear his adored Master predict the desertion of his disciples, and said, "Though all men should be offended because of thee, yet will I never be offended." Matt. 26:33. Our Lord, in reply, assured him, that before the cock next crew he should thrice have denied him; and Peter, as yet little aware of the power of his invisible adversary, and his own miserable weakness, reiterated the confident declaration, "Though I should die with thee, yet will I not deny thee." V. 35. St. Luke records that the Lord also addressed him, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat;" Luke 22:31; thus plainly declaring whose was the cruel work; and when, after forsaking that gentle, loving Master, leaving him in the hands of his foes, and cautiously, at a safe distance, stealing after, to watch what should become of him whom he had just declared he would follow to prison and to death, the too confident servant was led by the devil to deny that he even knew his Lord, and to confirm the lie with oaths and curses: how dreadful must have been his feelings at the moment—how agonizing the tortures of his conscience, when the look of his compassionate Lord, suddenly turned upon him at the crowing of the cock, brought his sin home to his bosom, with all its aggravations! He could not fall at the feet of the captive—he could by no possibility approach him through the palanx of weapons that hemmed him in. He could not cause the voice of his passionate supplication to reach that patient ear; nor could he hear from the beloved lip the word of pardon. Probably the countenance turned upon him with that heart-breaking look, was already bruised by the ruffian stroke of his persecutors; and, though we may fairly believe that the power of God, acting without a word spoken, at that moment drove Satan from his diabolical work in the mind of Peter, with what unmixt anguish of soul must the apostle have re-called his cruel desertion, and insulting denial of his blessed Master: while John, who had professed nothing more than others, was boldly exposing himself to the peril of a recognition in the judgment hall. All had forsaken Jesus and fled, "that the Scriptures might be fulfilled;" and for this no Satanic influence was necessary. The weakness of human nature, wholly unassisted by divine strength, would suffice to hurry a handful of unarmed men from the presence of a hostile band, with weapons and torches, who had taken captive their leader, the root of all

their confidence. This panic over, John was enabled instantly to return and to tread, as near as he could approach him, the steps of his Lord: so presenting a contrast to Peter's treachery, which made the latter at once inexcusable and doubly odious in the eyes of the unhappy culprit himself. To us the story is most important: it was Satan's hour, as the Lord had declared. The prince of this world came, and had nothing in him; but in every one of us, he has enough to furnish a broad ground for any temptation that he may choose to bring; and the ferocious cruelty of his dealing against the heart and conscience of the poor weak fisherman, at that season of bitter sorrow and irreparable bereavement, may teach us a lesson of continual watchfulness and prayer, that we may be able to resist the wiles of the devil.

Cruelty is altogether a Satanic quality; it could not exist but for him. God is love, and all that God made was innocent, lovely, loving, till sin entered in, to defile, and Satan got power to destroy. In testimony to this, we have the predictions that point to the period when Satan shall be bound, and earth be wholly free from his influence. Thus cruelty in all its forms shall disappear. "Nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:4. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the fatling, and the young lion together, and a little child shall lead them. And the cow and the bear shall feed—their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den.—They shall not hurt nor destroy in all my holy mountain." Isa. 11:6-9. Such will be the consequence of removing the originator of all wickedness, the instigator of all cruelty, from the earth, and re-establishing the reign of love.

Prophecies of Moses Concerning the Jews.

BY THOMAS NEWTON, D. D.

It is observable that the prophecies of Moses abound most in the latter part of his writings. As he drew nearer his end, it pleased God to open to him larger prospects of things. As he was about to take leave of the people, he was enabled to disclose unto them more particulars of their future state and condition. The design of this work will permit us to take notice of such only as have some reference to these latter ages: and we will confine ourselves principally to the 28th chapter of Deuteronomy, the greater part whereof we may see accomplished in the world at this present time.

This great prophet and lawgiver is here proposing at large to the people the blessings for obedience, and the curses for disobedience: and indeed he had foretold at several times and upon several occasions, that they should be happy or miserable in the world, as they were obedient or disobedient to the law that he had given them. And could there be any stronger evidence of the divine original of the Mosaic law? and hath not the interposition of Providence been wonderfully remarkable in their good or bad fortune? and is not the truth of the prediction fully attested by the whole series of their history from their first settlement in Canaan to this very day? but he is larger and more particular in recounting the curses than the blessings, as if he had a prescience of the people's disobedience, and foresaw that a larger portion and longer continuation of the evil would fall to their share, than of the good. I know that some critics make a division of these prophecies, and imagine that one part relates to the former captivity of the Jews, and to the calamities which they suffered under the Chaldeans; and that the other part relates to the latter captivity of the Jews, and to the calamities which they suffered under the Romans: but there is no need of any such distinction; there is no reason to think that any such was intended by the author; several prophecies of the one part as well as of the other have been fulfilled at both periods, but they have all more amply been fulfilled during the latter period; and there cannot be a more lively picture than they exhibit, of the state of the Jews at present.

1. We will consider them with a view to the order of time rather than the order wherein they lie; and we may not improperly begin with this passage, v. 49. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand:" and the Chaldeans might be said to come from far, in comparison with the Moabites, Philistines, and other neighboring nations, which used to

infest Judea. Much the same description is given of the Chaldeans by Jeremiah (v. 15), "Lo, I will bring a nation upon you from far, O house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say." He compares them in like manner to eagles (Lam. 4:19): "Our persecutors are swifter than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness." But this description cannot be applied to any nation with such propriety as to the Romans. They were truly brought "from far, from the end of the earth." Vespasian and Adrian, the two great conquerors and destroyers of the Jews, both came from commanding here in Britain. The Romans, too, for the rapidity of their conquests might very well be compared to eagles, and perhaps not without an allusion to the standard of the Roman armies, which was an eagle: and their language was more unknown to the Jews than the Chaldean.

2. The enemies of the Jews are farther characterized in the next verse, "A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young." Such were the Chaldeans; and the sacred historian saith expressly (2 Chron. 36:17), that for the wickedness of the Jews, God "brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand." Such also were the Romans: for when Vespasian entered Gadara, Josephus saith, that "he slew all man by man, the Romans showing mercy to no age, out of hatred to the nation, and remembrance of their former injuries." The like slaughter was made at Gamala, "for no body escaped besides two women, and they escaped by concealing themselves from the rage of the Romans. For they did not so much as spare young children, but every one at that time snatching up many cast them down from the citadel."

3. Their enemies were also to besiege and take their cities, v. 52: "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land." So "Shalmaneser king of Assyria came up against Samaria, and besieged it, and at the end of three years they took it." (2 Kings 18:9, 10.) So "did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them." (Isa. 37:36) and Nebuchadnezzar and his captains took and spoiled Jerusalem, burned the city and temple, "and brake down the walls of Jerusalem round about." (Isa. 25:10.) So likewise the Romans, as we may read in Josephus's history of the Jewish war, demolished several fortified places, before they besieged and destroyed Jerusalem. And the Jews may very well be said to have trusted in their high fenced walls, for they seldom ventured a battle in the open field. They confided in the strength and situation of Jerusalem, as the Jebusites, the former inhabitants of the place, had done before them, (2 Sam. 5:6, 7): inasmuch that they are represented saying (Jer. 21:13), "Who shall come down against us? or who shall enter into our habitation?" Jerusalem was indeed a very strong place, and wonderfully fortified both by nature and art, according to the description of Tacitus, as well as of Josephus: and yet how many times was it taken? It was taken by Shishak, king of Egypt, by Nebuchadnezzar, by Antiochus Epiphanes, by Pompey, by Sosius and Herod, before its final destruction by Titus.

4. In these sieges they were to suffer much, and especially from famine, in the straits wherewith their enemies should distress them." V. 53, &c. And accordingly when the king of Syria besieged Samaria, "there was a great famine in Samaria; and behold they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth of a cab of doves' dung for five pieces of silver." (2 Kings 6:25.) And when Nebuchadnezzar besieged Jerusalem, "the famine prevailed in the city, and there was no bread for the people of the land." (2 Kings 25:3.) And in the last siege of Jerusalem by the Romans there was a most terrible famine in the city, and Josephus hath given so melancholy an account of it, that we cannot read it without shuddering. He saith, particularly, that "women snatched the food out of the very mouths of their husbands, and sons of their fathers, and (what is most miserable) mothers of their infants:" and in another place he saith, that "in every house, if there appeared any semblance of food, a battle en-

sued, and the dearest friends and relations fought with one another, snatching away the miserable provisions of life:" so literally were the words of Moses fulfilled, v. 54, &c., the man's "eye shall be evil towards his brother, and towards the wife of his bosom, and towards his children, because he hath nothing left him in the siege, and in the straits wherewith thine enemies shall distress thee in all thy gates," and in like manner the woman's "eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter."—(To be continued.)

Fourth Universal Monarchy.

NUMBER XVIII.

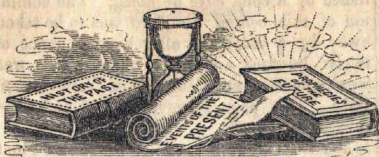
Rise of the CENTRAL kingdom of ITALY.—This kingdom has its name from its location. As this kingdom has exercised such an unlimited dominion for centuries, its rise and establishment will afford matter of deep and abiding interest. We can trace its germination as far back as the age of Constantine. "The edict of Milan (A. D. 313) secured the revenue, as well as the peace, of the church. The Christians not only recovered the lands, and houses of which they had been stripped by the persecuting laws of Diocletian, but they acquired a perfect title to all the possessions which they had hitherto enjoyed by the connivance of the magistrate. Eight years after the edict of Milan, (A. D. 321,) Constantine granted to all his subjects the free and universal permission of bequeathing their fortunes to the holy catholic church: and their devout liberality which during their lives was checked by luxury or avarice, flowed with a profuse stream at the hour of their death."—Gibbon. Donations of farms and other property in the days of Constantine formed the embryo of the central kingdom of Italy. This kingdom arose by gifts and craft, and not by the force of its own armies. "The gratitude of the Carolingians, was adequate to these obligations, and their names are consecrated, as the saviours and benefactors of the Roman church. Her ancient patrimony of farms and houses was transformed by their bounty into the temporal dominion of cities and provinces; and the donation of the exarchate was the first-fruits of the conquest of Pepin.—Astolphus with a sigh relinquished his prey; the keys and the hostages of the principal cities were delivered to the French ambassador: and, in his master's name, he presented them before the tomb of St. Peter. The territory included in this donation was Ravenna, Bologna, and Ferrara: its inseparable dependency was Pentapolis, which stretched along the Adriatic from Rimini to Ancona, and advanced into the midland country as far as the ridges of the Apennine. In this transaction, the ambition and avarice of the popes (central kings) had been severely condemned. Perhaps the humility of a Christian priest should have rejected an earthly kingdom, which was not easy for him to govern without renouncing the virtues of his profession. Pepin declared that he had bestowed this upon the pope, for the remission of his sins, and the salvation of his soul. The splendid donation was granted in supreme and absolute dominion, and the world beheld for the first time a Christian bishop invested with the prerogatives of a temporal prince: the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna. In the dissolution of the Lombard kingdom, the inhabitants of the duchy of Spoleto sought refuge from the storm, shaved their heads after the Roman fashion, declared themselves the servants and subjects of St. Peter, and completed, by this voluntary surrender, the present circle of the ecclesiastical state (central kingdom). That mysterious circle was enlarged to an infinite extent, by the verbal or written donation of Charlemagne. The sovereignty of the exarchate melted ("was humbled.")—Bible away in the hands of the popes—central kings. The Roman Catholic hierarchy endeavored to claim this territory, as a grant from Constantine the Great. They say, that the royal proselyte withdrew from the seat and patrimony of St. Peter, declared his resolution of founding a new capital in the east, and resigned to the popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the west. This fiction was productive of the most beneficial effects. The popes were delivered from their debt of gratitude: and the nominal gifts of the Carolingians were no more than the just and irrevocable restitution of a scanty portion of the ecclesiastical state."

Thus was that kingdom formed by gifts and fraud. Before this central kingdom, the kingdoms of the Heruli, under Odoacer, the Ostrogoths, under Theodoric, the Lombards, estab-

lished by Alboin, were humbled. The dominion of this central kingdom was to be taken away by a judgment after a continuance of twelve hundred and sixty years. This was legally done by the Congress of Vienna, A. D. 1815. This point, however, comes under the JUDGMENT PERIOD.

We shall proceed to notice the second great event of the scarlet period of the fourth monarchy—the SEATING OF THE HARLOT UPON THE WILD BEAST. The event symbolized by this act we understand to be the legal establishment of the Roman Catholic church by the Romano-German family. Barolius admits, that in 499 there was not a single Roman Catholic prince within the limits of the church. "Before I lead you any farther, saddened by the mournful narrative, pause a moment and contemplate the state of the church at this time, in which not a single thorough Catholic Christian prince could be found in the whole circuit of the earth; for, even the emperor Anastasius, who had lurked for some time under a veil of Catholicism, having now become openly known as a heretic, an antagonist of the Catholic faith, richly deserved the excommunication with which he was struck by the Roman pontiff, although he raged still more violently on receiving the wound. Who, considering this, would not have been depressed with the expectation that the spark of orthodoxy was to be extinguished by so many winds, bursting with infuriate violence from the gates of hell." In that year, however, Clovis, king of the Franks, with his nobles and people, embraced the Catholic faith, and nationalized the church by restoring to it the property which had been wrested from it, conferring on it large possessions, countenancing its false doctrines and impious rites, and at length fighting to propagate its faith. "The king himself, and the princes, on being baptized, with the whole nation, gave a great number of estates, in the different provinces, to St. Remigius, which he distributed to the different churches." "Theodoric, king of the Suevi, in Galicia, embraced the Catholic faith, and summoned a council in 569 to legalize it, divide his kingdom into provinces, and organize a more adequate hierarchy." "In 589, Reccard, king of Spain, renouncing Arianism and embracing the Catholic faith, assembled a synod at Toledo; ordered the princes and bishops, who generally had before been Arians, to adopt it; constituted it the national religion, and assumed the right of legislating over it. The church was invested with the right of property." "The Heruli, Ostrogoths, and Lombards, were either pagans or Arians, and persecutors of the Catholics. It was not until the year 591, twenty-three years after the subjugation of Italy by the latter, that Agiluff, their king, embraced the faith of pope Gregory, adopted the Catholic church, endowed it with wealth, and raised its bishops to their former honors." "The monks sent by pope Gregory for the purpose of converting the pagans of England, reached that island in 596, and being allowed by Ethelbert, king of Kent, and Bretwalda, or head of the heptarchy, to preach in his dominions, they in the following year induced him and a large body of his subjects to embrace Christianity, and he proceeded within a few years to organize a hierarchy, and endow the church. In 605, king Ethelbert being confirmed in the Catholic faith, celebrated Christmas at Canterbury.—The churches were enriched with many estates, and ample gifts." "Ethelbert made a donation to the church in these words: 'In the name of our Lord Jesus Christ, be it known to all, now and hereafter, that I, Ethelbert, king of the English, having been converted from idol-worship to Christianity, by my spiritual father, Augustine, have given to God, through his priests, a certain part of my land along the east wall of the city of Canterbury, where I have erected a monastery in honor of the great apostles, Peter and Paul, and granted the land, and everything that pertains to the monastery, perpetual independence; so that it shall not be lawful either for me, or any successor to my kingdom, or any person, whether secular or ecclesiastical, to usurp anything from it; but all are by absolute gift the possession of its abbots; and should any one detract anything from this our donation, or attempt to make it void, let him, by the authority of God, our blessed Pope Gregory, and our apostle Augustine, and also by our malediction, be separated from the communion of the holy church, and in the day of judgment from the society of the elect.'" J. P. WEETHEE.

The beauty of Scripture, says the great Saxon Reformer, consists in pronouns. This God is *our* God. God, even *our* own God, will bless us.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!!"

BOSTON, SATURDAY, APRIL 13, 1848.

Organized Christian Churches.

REPLY TO INQUIRIES. NO. III.

Having shown briefly, that the New Testament gives no authority for any definite system of church order, in its details, to be invariably adopted as essential to the existence of a local Gospel church, we are prepared to notice the design to be kept in view, and the principles to be maintained, in whatever plan may be adopted; and the reasons why some plan should be adopted in cases where it is proper and necessary.

As the appointed use of the outward signs and symbols of the established covenants which God has made with his people, has always followed the change of inward, personal relationship to him—by his justifying the ungodly who believe him—it was expressly designed by this arrangement to show, that the use of the outward symbols must be subordinate to the change, and must never be supposed to constitute that change, or be considered a substitute for it. "For what saith the scripture? Abraham believed God, and it was counted to him for righteousness." "How was it then reckoned? when he was in circumcision, or uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision: a seal of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised." Rom. 4:11. Thus it was with "the covenant of circumcision." Acts 7:8; Gen. 17:1-14. The same principle is maintained in all the arrangements of the Mosaic dispensation: a want of the personal character required before God, was followed by the loss of his favor, of social privileges and official authority.—And it is even more sternly enforced under the new covenant. Rom. 11:20-22; Heb. 2:1-4; 3:4; 10:28, 29.

Now, the grand mistake of professed people of God has been, to suppose that the merely outward and incidental arrangements—designed only as means to a higher and worthy end—could of themselves confer grace, and give a title to salvation: being sacred and holy, it is contended that they must of necessity operate as a sort of charm that sanctifies all who submit to the customary use of them. This was the mistake of the Jews: "We have Abraham to our father—we are not as other men; we fast, and pay tithes; we have one father, even God," was the sum of their argument. This also is the mistake of Christians. By some theological quibble, by giving an undue prominence to some part of the truth, which deranges the whole, or by a bold stretch of "apostolic" ignorance, impudence, and profanity, a claim is made out to certain patent rights, which secure to the inventor, his brethren, and their successors, a monopoly of the grace of God, and of the office of turn-key at the gates of his kingdom. The invention is a sovereign remedy for all difficulties, in the case of those who secure its benefits. Like the whim of royal blood, which assumes that those in whose veins it flows are born to be kings, without the virtues which first made the blood royal, this removes the necessity of striving to enter in at the straight gate, for just as likely as not, it provides that you shall be born inside of it. No outward ordinances of heaven or earth can do this.

But without going to this extreme, the danger is, in all cases, of giving to that which is only subordinate and outward, a character of vital and saving importance; of considering merely temporary and prudential arrangements a test of character in the sight of God. From this common fallacy arises a great measure of the jealousy between sectarian bodies, the bitterness of secessions, and the coldness and contempt of those who are excessively attached to their favorite plans and notions of ceremonial religious propriety. And there is as much of this in cases where there is no definite form of union, written or understood, as in cases where there is: and usually there is much more, for the unfounded scruples, which object to all definitely expressed arrangements, often lead those who cherish them to be as much more ca-

pricious, arbitrary, and violent in maintaining their whims, as they are more unreasonable than others—"unruly and vain talkers," specimens of "the lawless one."

But as the outward symbols and forms by which righteous men have been united together never made them righteous, and so these symbols and forms can never, in themselves, make any others righteous, the design of a union in the use of them is not to put them, or those who use them, in the place of God, though they may be in a very important sense his representatives; but the design of such a union—mutually and publicly adopted and professed—is to provide a repository for the truth—that truth which God has spoken; to illustrate, by the regard of God for the truth, shown in the history of his believers, the principles of his providential and moral government; to supply the means of strength and consolation to believers of the truth, and to give light to the world.

There is—there must be—a local church wherever there is a company of Christian believers known to each other as such, who habitually assemble together. The circumstance of their having any admitted regulations, whether written or not, or not having any such regulations—a specimen of organized disorder, if Christian faith and disorder can thus exist together—does not affect the fact, that there is a local church in all such cases. If they have admitted regulations, written or not written, they are an organized church. They may be organized, however, but if the regulations are not according to those brought to view for that purpose in the Gospel, its order is not according to the Gospel. Now, with all the diversity we have pointed out in the New Testament on the question of church order, there are certain things which are plainly stated, as principles and details of church order, so that where these exist as the regulations of a company of believers, there is New Testament order; where neither these nor any other regulations exist, there is not that order; or where these are connected with other regulations with which they cannot be made to agree, there is not Gospel order.

Perhaps now that some will say, in view of these remarks, that while we show from the New Testament that no particular form of church order is essential, we nevertheless do make certain things essential to the existence of a Gospel church. Very well. Let us explain. We do mean to say, that no particular form is essential to the existence of a church—a church of Christian believers, or to their salvation. But to have a church formed according to New Testament order, it is essential that the principles and details of order stated in the Gospel be adopted by that church. To become a citizen of the United States, it is not essential that a man be born or reside in any particular State; but to become a resident of Massachusetts, it is essential that he reside in that particular State. Well meaning men often get astray by supposing things to be alike which are entirely different; while intentional deceivers not only attempt to make things that are different appear alike; but they also make things that are alike appear to be very different. By confounding two questions together which are entirely different in themselves, though intimately related to each other in their practical connection, and by assuming everything, against the whole word of God, in carrying out the fallacy to its practical results, large portions of the Christian world have been like a whited sepulchre—baptized sinners; and all the enormities of a thousand years have been blasphemously perpetrated "by the grace of God."

The question, *What character is essential to constitute a Christian, or a church?* is very different from the question, *What form and regulations are essential to Gospel order in a church?* In producing the believers, or companies of them, which are churches, no particular form may be employed: it is the work of God, by his truth and grace; and in doing it, he may speak to a Paul from heaven, or he may use that Paul, when converted, before or after he has been set apart as an apostle, to speak to others who also become believers. But the principles and details given in the Gospel, for that purpose, can alone be used in forming a church according to Gospel order.

As the production of believers is the main thing, we have sought to do but little, and have said but little, on the subject of forming churches. And it evidently was not so much the design of what is said on that subject in the Gospel, to tell us what outward arrangements, what officers, what forms, were indispensably important to the order of a church—even a Gospel church—as to tell us what must be the character of those who are to constitute such a church—their God, their faith, their life.

We know very well how much stress is laid on what the apostles did in regulating the early church,

by those who make the Christian hope of salvation to depend on submission to what they assume to be "apostolic order." It is a sufficient reply to all this, however, to know that the apostles never viewed their own acts, merely in themselves, in any such light: if they had, they never could have written as they did; their history never could have been written as it is written. It was not the divinity of the office, alone, that gave them power, but the divinity of their character as men of God. It is not a divinity of form and order that makes the true church, but a divinity of character in the sight of God. And it is on this point—the connection of character with the form with which it has been connected—that the whole "mystery of iniquity" has been built. Now all can see that it would be impossible for a church of any character to exist, without existing in some outward form; but it is assumed that the form which an approved church has been supposed to take must be essential, not merely to the order of the body, but to the acceptance and salvation of its members. It is then assumed that the form makes the church, without respect to character, or that it creates righteous character. And then, still further, it is assumed that there is no salvation but in connection with that particular form.

Thus it is that the high and supreme relation of man to God is lost sight of in their relation to each other; the will of God is done away by, or merged in, the will of man; the authority of God is usurped by man; the duty of men to God is left undone, and the omission atoned for by some substitute more insulting than the omission itself, or if the acts required are performed, it is only to change the form of the insult, by doing them unto man who has taken the place of God! Thus it is, that assumptions based on mere incidents, unessential forms, perhaps the silliest whims, or even positive lies, tread insultingly upon the claims of truth, justice, heaven, God: just as the stupidly assumed rights—perhaps legal, too—of birth, wealth, title, in civil affairs, trample on the natural and inalienable rights of man. And thus it is that many of those who begin in the Spirit end in the flesh: a sort of consecrated Mesmerism takes the place of the Holy Ghost, an artificial sanctity—current within its conventional limits—supplants the enlightened, hearty, dignified principle of the fear of God, which always has a supreme and exact regard for his truth and authority, and without which religion can have no divine principle, no permanent or acceptable form. It is not the design of any outward forms or arrangements, in themselves, to save men, or to create righteous character. That must be done by the power of God. Neither Christ, the prophets, nor apostles, ever taught such a thing; but always the contrary, though they honored the appointed, outward institutions of the church, by walking in all the commandments and ordinances of the Lord blameless: "Ye shall receive greater damnation," said Christ to the scribes and Pharisees, who sat in Moses' seat.—So speak the prophets, Isa. 29:13-21.—So also speak the apostles, 2 Tim. 3:1-9; Tit. 1:16.

No man ever did teach salvation by virtue of religious forms, even those appointed by God, no man can teach such doctrine, unless he would pervert the institutions of heaven to overturn the claims and arrangements of heaven. How completely this is done by professed Christians, as it was formerly by the Jews, may be seen in a case which illustrates the perfection with which Popery, that great system of anti-Christian abominations, elaborates and sanctifies the darkest elements of human depravity.—It occurred in scenes connected with the recent French revolution, in an appeal to the piety of a papal audience, in a papal cathedral, by a papal preacher: "Prove to you God! Were I to attempt to do so you would have a right to call me parricide and sacrilegious! If I dared to undertake to demonstrate to you God, the gates of this cathedral would open of themselves, and show you this people, superb in its anger, carrying God to his altar, in the midst of respect and adoration!" This is the extreme to which the absurdity can go. "The church" must create its own "god," when God is lost sight of in the forms of a corrupt church. And the current Christianity of such a church may be atheism or idolatry.

"What is the evidence that the 'nation of fierce countenance,' in Deut. 28th, had reference to the Roman Empire?" J. CUMMINGS.

We consider it is proved to have reference to the Romans, by the fact that they agree with that prophecy in every particular, in a more peculiar manner than any other nation. It could not be so emphatically said of any other nation that they came from the ends of the earth, speaking a language the Jews had never before heard of, desolating them forever, and selling them into Egypt as slaves. Because the Chaldeans compare in some particulars, they cannot be intended, without corresponding in all.

The article from Bishop NEWTON, commenced in another column of this paper, will add further light.

EWBANK'S HYDRAULICS AND MECHANICS.—Part VI. of this truly scientific work has been received at REDDING & Co.'s, No. 8 State-street. The number and variety of the instruments, and the various modes by which hydraulic and mechanical action have been united, are presented in this series of numbers in a wonderful and interesting manner. It commences in No. I. with a description of the most simple and rude inventions by which water was raised in the earliest times, and it will carry us down to the surprising discoveries of modern times in steam engines, and other hydraulic instruments—illustrated by numerous engravings. The simple well-pole and sweep, so common in New England for raising water from wells, is shown by it to be a device as old as the days of ABRAHAM. Two more numbers complete the series. Published by GREELEY & McELRATH, Tribune Buildings, New York.

The Cosmogony of the Earth.

EVENING CONVERSATIONS BETWEEN EARTH-READER AND BIBLE-READER.—ON THE CREATION.

[NOTE.—The following is the argument of Bible-Reader, in reply to that of Earth-Reader, in our last; and closes the discussion of this question,—at least for the present.]

B. R.—You recapitulate the considerations presented by you in the previous arguments: having noticed these as they were presented, we will proceed to the examination of your Scriptural argument.

The Bible is either a revelation from God, or it is not. If it is not, it can be of no authority whatever in the present discussion. In the early age in which Moses wrote, science could not have been sufficiently advanced to enable him, from the geology of the earth, to attempt a theory of the creation. You admit the agreement between what you read in the earth and six periods of time in the creation; but in the absence of science in Moses' time, such agreement, if agreement there be, must be the result of inspiration. If it is an inspired record, we must receive it as such, and admit the definiteness of its detail.

When God speaks to men, he can only be understood by using the language of men; and such language, to be comprehended, must be interpreted as such.

1st. The title of the Book. This, you will remember, is not a part of inspiration; it was given by men who believed in the creation of the earth in six literal days. No argument can be legitimately drawn, from the name they gave it, against the letter of its record as believed by them. It was in the power of God to create this earth in six literal days. It would require no more effort for Him to speak the word for the accomplishment of all His purposes respecting it, in that space of time, than it would to occupy myriads of ages in its progressive development.

There would be no propriety in occupying ages on ages to fit up this earth for the six thousand years of man's residence. We can easily demonstrate that man has resided on this globe but about six thousand years. If the increase of the human race should continue a few more hundred years in the ratio it has for six thousand, the earth could not accommodate its inhabitants.

Genesis commences with the record, that, "In the beginning God created the heaven and the earth."—Whether this creation immediately preceded, or an interval longer or shorter intervened between it and the time brought to view in the next verse, is here immaterial to the argument. It was the opinion of some of the early fathers, that a long period did elapse. This view does not interfere with the idea of six literal days in the first week. St. GREGORY, BASIL, CESARIUS, ORIGEN, AUGUSTINE, THEODORET, EPISCOPIUS, and others, were of this opinion.* But whatever the truth may be on this point, at the beginning of the first day, "the earth was without form and void;" or, as GRANVILLE PENN renders it, it was "invisible and unfurnished." "Darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters." The only act of the first day was the creation of light. "And God said, Let there be light: and there was light." How sudden the change! God spake, and it was done; He commanded, and the change was effected. There is here no indication of a long progressive movement. The whole record agrees with the idea of suddenness. The day began in darkness; it terminated in light. "And God saw the light, that it was good; and God divided the light from the darkness." The inspired record defines and limits the meaning of the terms used. "And God called the light day, and the darkness he called night; and the evening and the morning were the first day." Mark the definiteness of this explanation: it was dark; it became light; God separated these, defined the light to be day, and the darkness to be night. Then he declares the evening and the morning, i. e., the day and the night,—the dark-

* See HARRIS' "Pre-Adamite Earth," p. 231.

ness and the light, to be day. Thus he defines a day to be in one case the light merely, and in another the entire day, including the night,—just as we now use the same term in the two cases. Can we suppose that God would have been thus minute in defining the nature of these days, if their limits were unmarked by the alteration and succession of light and darkness, of evening and morning,—if instead of such limits they extended over an indefinite period? The idea is preposterous. We must receive this chapter as a record of literal days; or, reject its claims to inspiration; which we cannot do.

Till the commencement of the second day this globe must have been enveloped with a dense fog, or vapor, exhaled from its surface. This would be the result of the atmosphere becoming relatively warmer than the earth. In consequence of this, the heavenly bodies would be invisible to the earth, until these vapors were cleared away, and succeeded by a serene sky. This does not appear to have been the case until the third day.

In the second day, "God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." To effect this, God speaks, as in the previous instance, and it is done. This, like the other, is evidently a sudden process. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so." Here was the first separation of the waters from the waters; of those in the ocean from those in the atmosphere, which is so constituted that it receives and retains within itself, by evaporation and absorption, vast quantities of moisture. This is evident from the evaporation of water from the earth, and the immense quantities of water which at times fall to the earth,—caused by the upper regions of the atmosphere being so condensed by cold as to be unable to retain the amount of water it does when heated. At this period the vapor must have begun to assume the form of clouds in the upper atmosphere; but still enveloping the earth,—for the sun had not yet been seen,—while far below were the waters beneath the firmament. After this, we are told: "The evening and the morning were the second day." There had been another recurrence of darkness and light, of night and day, such as marked the first day. This could have been no long, indefinite period, unmarked by such succession.

To this time the waters of the ocean covered the entire earth; no dry land had appeared: the inequalities which mark the present surface, did not then exist. A boundless ocean without a shore enshrouded the entire globe. There are no intimations that the earth was a melted, or even a liquid mass. The material of the land, though covered with water, may have assumed a degree of solidity sufficient for the consistence of land, which only needed to be developed to constitute the earth. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." The mountains were to be brought forth; for now the waters stood above the mountains. To effect this, as the Psalmist expresses it, "the mountains were lifted up, O Lord, and the valleys were abased in the place which thou hadst assigned them." Like the previous manifestations of divine power, he spake the word, and his purpose was effected. There was no dilatory movement. Till then the earth had been as effectually deluged with water, as at the subsequent flood. But when the fiat of the ALMIGHTY went forth, "Let the waters be gathered together unto one place, and let the dry land appear," there must have been an upheaving and inclination of the crust of the earth to produce inequalities in its surface sufficient to contain in its hollows all the waters of the globe. This must have been as sublime a display of the divine power as that of the deluge itself. And this mighty upheaving that produced huge mountains, and vast ocean caverns, will account for a portion of the fractures and derangements which are found on the globe.

When God had effected this, he "called the dry land earth; and the gathering together of the waters called he seas: and God saw that it was good." No vegetation had yet appeared. The dry land was seen: but no green fields, or waving forests, or flowery plains decked the earth. Valley and hill-top alike presented one dreary waste. Again the fiat of the ALMIGHTY went forth: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." A progressive creation has been attempted to be here shown; it being claimed that grass only was first in existence, and then the herb, and then the tree: but no such progressive development is marked: there is only the simple declaration that these different kinds of vege-

tation were alike developed, without the intimation of a succession.

The record is: "And the earth brought forth grass, and herb yielding seed after his kind, and the fruit-tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good." Had this been a progressive and imperfect development, we can hardly imagine the Creative Word would have pronounced its goodness so emphatically.

The view of original completeness and perfection of the work is sustained by the record in the second chapter of Genesis. There we read, "The Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." Thus we learn that the first generation of vegetation was not subjected to the slow process of growth: every herb of the field was made before it grew. When God said, "Let the earth bring forth," herbs, grass, and trees, started into perfect being. Behold the change! The damp and humid earth, with the black sediment of its discharged waters, is suddenly covered with stately forests, and smiling pastures,—every herb and tree perfect in its kind, and containing its seed within itself.

Another argument for the perfection of the vegetable is found in the analogy of man's creation. Our first parents were not created in parts, and left to grow to the stature of manhood. They needed no parental care to guide them through the dependent periods of childhood and youth; they came forth from the hand of their Maker a perfect pair:—

"Adam, the noblest of all his sons:
The loveliest of her daughters, Eve."

God created man in his own image and likeness,—the crowning glory of his creatures. As God created them in the fullness of their perfection, so will the analogy teach us that the whole vegetable and animal creation were alike made in their full maturity, before they grew.

The vegetable kingdom was not only matured, but extensive. God said, "Let the earth bring forth;" and it brought forth grass, and herbs, and trees,—not on a portion of the dry land, but on the entire surface of the earth; for thus extensive is the unlimited command and declaration. There was a propriety in this: For the carbon requisite to form the woody fibre of a dense vegetation over the earth, if left disengaged and mixed with the atmosphere in undue proportion, would be detrimental to subsequent animal existence. But the moment the creative energy of the Word had covered all the earth with its growing vegetation, the carbon requisite for this purpose would be absorbed, and the earth would be fitted for animated beings: there being no more carbon requisite for the successive growths of vegetation than would be disengaged by the decaying previous existent vegetation.

At the close of this period we are again told, "The evening and the morning were the third day." The same alternation of darkness and light had marked the day and night of this, as of the previous days; so that there could be no long, indefinite period, if we regard the letter of the Mosaic text.

It is claimed, that in the discoveries of fossil remains, only the simplest forms of vegetation, such as the lichens, mosses, fungi, ferns, and sea-weed, are found in the lower strata which contain organic remains. From this some argue a progressive vegetable development; but in the Grauwacke slate—the lowest rock in which organic remains have been found—"Dr. FLEMING has actually found, near Cork, Dicotyledonous plants;" and the Reviewer of "The Vestiges of Creation," in the "North British Review" for July, 1845,† says, that "the splendid flora of the coal measures displays the most magnificent specimens of creative power, resembling the noblest pines of the South Sea Islands, rivaling existing species in the complexity of their organization, and surpassing them in the scale of development." This is an argument in favor of the view of a perfect development of vegetation at the commencement.

Till this time the heavenly bodies had not been seen from the earth. The earth had received its succession of light and shade; but the light manifest was only what had penetrated the cloudy curtain, which contained the waters that were above the firmament, and enveloped the earth in its murky folds. The work of the fourth day was to manifest the sun, and moon, and stars.

"And God said, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God

set them in the firmament of the heaven to give light upon the earth, and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day."

Here is the same minuteness of explanation. These lights are made to divide the day from the night,—to rule over the day and night,—over such days and nights, or evenings and mornings, as constituted the days of the creation.

I do not understand that these lights were not created till the fourth day; for the word "made" is not from the same verb as "created." A thing is created out of nothing: it is made from what exists. They may then have been made luminous—made lights from what were before dark masses of matter. Or the dense cloud, which must have enveloped the earth when the waters were separated from the waters by the firmament, and into which the vapors in the air were condensed, till this time had not been separated to make visible the lights of heaven. It is a singular fact, that if the whole solar system had started into being with the moon in the relative position as to the sun and the earth which she occupies at the new of the moon, it was not possible she could have been seen from the earth until the third evening of her revolution, which answers to the fourth evening of the Mosaic days: our computation connecting the evening with the preceding daylight, but the Mosaic with the succeeding one.

The fifth day was occupied with the creation of fish, and the fowls of heaven. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." My friend Earth-Reader contends, that the first demonstrations of animal life were those of the lowest type—the infusoria, polyparia, erinodea, the humbler forms of articulatæ and mollusca, &c., before the higher forms of the mollusca, vertebrata, &c., appeared. But the text does not intimate that God observed any such order in their creation. The command was, not for a gradual manifestation of animal life: God said, "Let the waters bring forth abundantly the moving creature that hath life." And the first creature named is a mammal—one of the higher forms of animal organization. "And God created great whales,"—not infusoria,—and every living creature that moveth, which the waters brought forth after their kind, and every winged fowl after his kind: and God saw that it was good."

Some French philosophers,—I do not suppose Earth-Reader would agree with them,—have taught the theory of the successive transformation of species, and the development of organized beings now living, from a few simple primitive forms. Man, according to their theory, may once have been an oyster:—left on shore by the retreating tide, its efforts to reach the water might in time have extended a portion of its body into an arm, or a leg; and after myriads of ages continued in successive generations, through the types and orders of animal organization, it at length attained to the perfection of an ape; then to that of a baboon, &c., until it became a man! The long neck of the camelopard, they imagine, was extended by its repeated efforts to reach the high branches of trees, for food. This theory, however, is as rational as that of the successive creation of the several types. The reviewer of the "Vestiges of Creation" says: "The remains of both bones and teeth of fish have been found both in England and Ireland, and the abundance of Ichthyodolites, or defensive fish bones in the grauwack series, 'shows,' as Sir H. DE LA BECHE remarks, 'that the class of animals to which they belong was among the earliest inhabitants of the globe.' Here, then, we have in the first era of organic life animals of high organization, trilobites with the most perfect organs of sensation, and the cuttle fish, with an eye-ball scarcely surpassed in beauty by the human organ. The theory of development is thus utterly at fault in its earliest application."*

As man was created matured, so is it rational to conclude the animal creation were. The record does not simply state that God created whales, but "God created great whales," and that with every other creature that moveth in the waters, or flyeth in the open firmament above the earth, in great abundance.—"And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day."

The last day of creation was occupied with that of animals on the earth, and lastly of man. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God

made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good."

There is no intimation here of an inferior order created first. The first animals named are the cattle, and then the creeping thing: and these, like man, to perfect the analogy, could not have been the sucklings of their kind, but matured animals.

As a crowning glory of his work, God created man.

"And God said, let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and behold, it was very good: and the evening and the morning were the sixth day."

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

Thus we have the history of the creation, the record of which, according to every rule of language, indicates that six literal days for the consummation of the work. And this understanding is enforced by a subsequent explanation which God himself makes. In commanding the observance of the Sabbath, God says (Ex. 20:8-11): "Remember the sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it."

Thus the reason given for man's observing a day of rest after six days of labor is because God was six days in the creation. I can, therefore, only understand that the days were literal days, and periods of twenty-four hours each.

If this is to be invalidated by the exhibition of fossil remains, I shall claim that the evidence be presented with some degree of definiteness; for general conclusions should not invalidate such positive declarations.

You speak of the cessation of creation since the time of ADAM. This to us is a strong argument in support of the shortness of the time for that work; for had the earth been the result of gradual growth,—increasing in size by the addition of successive accumulations, enveloping it like the concentric coats of an onion, the germ of another envelope, beginning subsequent to the time of man, would have been long ere this developed.

Of the future weeks of creation we agree that the earth is to pass one important change—an igneous purification, which shall fit it for the abode of the righteous. But subsequent to this it can pass no change,—the decree having gone forth that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. May the time be hastened when God shall judge the quick and dead, at his coming and kingdom, and from thenceforth shall the will of God be forever done on the earth, as it is in heaven. For they who attain unto that world, and the resurrection from the dead, shall be equal to the angels, being the children of God, and of the resurrection. Then shall the earth have been restored to its Eden bloom and beauty, having been recovered from its curse, consequent on the fall, and made again fair and lovely, as when the morning stars sang together for joy over a new-made world, and the Maker pronounced it all very good. Happy will they be who shall hear the joyful welcome—"Come, ye blessed of my FATHER, inherit the kingdom prepared for you from the foundation of the world."

* Appendix to "Vestiges of Creation," p. 313.

† *Ib.*, p. 314.

* "Vestiges"—Appendix, p. 307.

Correspondence.

Consoling Promise.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.)

Thrice happy that expected day,
When sorrows shall be o'er,
When earth-born trials flee away,
And tears be shed no more.

While here we dwell, though pleasures bloom
Profusely in our way,
And cheer our minds with rich perfume,
Throughout life's fleeting day.

Yet troubles, like the thorn, oft spring,
To mar our transient joy,
And unseen evils secret bring,
Which cause us more annoy.

No constant, true, abiding peace
Is promised long below;
Nor will our souls find sweet release
While sin remains our foe.

Nor is there one confiding soul,
Whate'er his joys may be,
Who can his destiny control,
And bid all sorrows flee.

Through tribulation's thorny way
The gate is often found,
To those blest scenes where angels stay,
And feast on heavenly ground.

There Christians find with humble hearts
Sweet converse with the Lord,
And learn what nought but grace imparts,
True knowledge of His word.

Christ, the forerunner for our good,
Victorious led the way,
Through gloomy sorrow's dismal flood,
To realms of brighter day.

He felt the world's opposing scorn,
And knew the priest's disdain;
With grief he wandered oft forlorn,
And suffered every pain.

If then as children we obey
His ever gracious voice,
He soon will wipe our tears away,
And bid us e'er rejoice.

We then shall share his constant love,
Exempt from every pain,
And all enrapturing pleasures prove,
A great eternal gain.

A recompense we then shall find,
For every dreaded ill,
And know in truth that God designed
His glory to fulfil.

Faith, grace, and patience, Lord! impart
To each afflicted one,
That he may wait with cheerful heart,
Till thou, his hope, shall come.

A Short Sermon.

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 Jon. 3:14, 15.

It is of the greatest conceivable importance that our minds be perfectly enlightened, in regard to the only certain means of enjoying the favor of our Creator. Without this knowledge, we are like the lost mariner on the billowy deck,—enveloped by darkness and storm. But blessed be God, there are means by which we can secure his smiles, and enjoy his love. That way is obedience to his revealed commands.—Our text embraces the most prominent of these.

The Duty of Love.—This is, so to speak, the capstone of all the Christian graces. Compared to the other graces, it is like the key-stone, which binds or consolidates the arch together. It is the principle which binds the hearts of God's people together, and unites them to the great Head of the Church. And it is the principle that has ever animated, and still animates the bosom of Deity. An apostle declares, "God is love;" and the Psalmist says, "The Lord is gracious, and full of compassion; slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works." Psa. 145: 8, 9. Yes, that God who is the author of all true religion, is the grand centre of every ennobling principle. In his character, as delineated by the prophets, and exemplified by our Lord Jesus Christ, we see love shining forth in a pre-eminent degree; in all his dealings with the children of men, while he has ever proved to be a God of justice, his mercy has ever been displayed, in his willingness to save.

"It was great to speak a world from nought,
But greater to redeem."

The creation of the world, with all the suns and systems that revolve in space, required not the sacrifice of God's adorable love. But no less a sacrifice would redeem a fallen world. "But God commendeth his love toward us, (says Paul, Rom. 5:8,) in that while we were yet sinners, Christ died for us." John says, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our life for the brethren." 1 John 3:16. Here Christ is presented as our example. Paul exhorts us to "consider him that endureth such contradiction of sinners against himself, lest ye be weary and faint in your minds." Heb. 12:3. Follow him in his earthly career, and nothing but blessing attends his pathway; when cruelly treated, no imprecation falls from his

lips; and when suffering the agonies of the cross, the most painful of deaths, his prayer for his enemies was, "Father forgive them; for they know not what they do." In contemplating his life and death, the infidel Rousseau was led to exclaim, "If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a god." It is not to be expected that we can attain unto the perfection of our blessed Lord; but so far as it is possible for us to become assimilated into his moral likeness, it is our duty.

In our text, Love is presented as a test of Christian character, and an evidence of Divine favor.—"We know that we have passed from death unto life, (says the apostle,) because we love the brethren." The apostle Paul uses the figure of a human body to illustrate the union of God's people. "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, but one body." 1 Cor. 12: 14-20.—Read the whole chapter. What would you think of a man who, because his eye did not see far enough, would go to work and pluck it out? Or, because his feet did not go swift enough, cut them off? You would say he was doing violence to his own nature; and if you had not demonstration to the contrary, you would suppose the conflicting members could not belong to the same body. Just so must contention and strife in the church appear unto God.—Again. When any member of the body is afflicted, the head immediately feels it. So with Christ, who is the head of the spiritual body. He feels every painful throb that racks the frame. The church is, so to speak, one great family. Its several members have a common father, a common interest, and are destined for a common home. What a pleasing picture it is to see a family dwelling together in love. The children are affectionate toward each other, and obedient to their parents, or head. Harmony reigns in their midst. The church professes to be bound by even a stronger tie, if possible. How much, then, should harmony mark all her actions! The Psalmist says, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Psa. 133: 1. The Saviour says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35. So important is this duty, that the Saviour calls it "a new commandment." There is a kind of union which some advocate (which it would be well here to notice) that the Bible condemns. It is the kind of union which consolidates the Roman Catholic church, viz.—Surrender your judgment to our decision—believe what we believe, or, in other words—Allow us to think for you. This is the kind of union that binds the slave to his chains. It is not the union of love.—Love tolerates a difference of sentiment. Love has various manifestations.

1. **Kindness of Spirit.**—Paul says, "The servant of the Lord must not strive; but be gentle unto all men." 2 Tim. 2:24. Again he says: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you." Eph. 4:31, 32; 5:12.

2. **Benevolence of Action.**—The apostle Paul, in addressing his Hebrew brethren, commanded them "to do good, and to communicate forget not; for with such sacrifices God is well pleased." Heb. 13: 16. Again we read: "Distributing to the necessity of saints." Rom. 12:13. See also the parable of the good Samaritan, Luke 10:25-37.

3. **Hospitality.**—"Given to hospitality," is another duty embraced in the sacred catalogue. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:2. The Saviour declares, "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:40-42. When Obed-edom entertained the ark of God, he was blest. 2 Sam. 6:10-12.

The text embraces a contrast between those who love and those who do not. The first part we have already considered; we now come to the second.

"He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Here we learn, from the comparison, the heinousness of professing to love, but loving not. No matter what may be a person's standing in the church—let him be elder, deacon, or private member—if he does not love his brethren,—if he indulges in embittered feelings, he is a murderer in the sight of God,—he is yet in his sins. In another place, John says, "If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" Paul declares (1 Cor. 13: 1-3): "Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I

could remove mountains, and have not charity (love), I am nothing. And though I bestow all my goods to feed the poor; and though I give my body to be burned, and have not charity (love), it profiteth me nothing."

Much that religion requires externally may be observed; but without the living principle of love in the soul, we cannot be saved. We are all ready to condemn a lack of love in others; but how is it with ourselves? "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest, a man should not steal, dost thou steal?" Rom. 2:21. Or, thou that condemnest what is wrong in another, art thou also guilty? This is an important question, and we should all apply it to ourselves. Some people are continually feasting upon the faults of others; but they cannot, or will not see their own. May this not be so with us; but let us strive to be made perfect in love. Love is of heavenly origin: it is that inspires the heavenly anthems around the throne. It was this that fired the souls of the prophets when speaking in prophetic strain. It was this that caused the angelic host, on Bethlehem's plains, to sing aloud for joy. And it is love that will forever tune the harps of the blood-washed throng in the everlasting kingdom of our God. Let us one and all cultivate this heavenly promise, that we may be presented blameless before our Lord Jesus Christ at his coming.

JOHN Y. BUTT.

Dialogue between A. and B.

B.—My very dear sir, I am inexpressibly glad to see you. And yet it is painful to be obliged to express to you the infinite surprise which many of your friends, with myself, feel at a person of your good sense in every other case, allowing yourself to be so shamefully humbugged by such ignorant and designing men as Miller and Himes.

A.—My dear sir, if I have been humbugged, as you are pleased to call it, it has been by a being of whom you would not dare, knowingly, to speak reproachfully.

B.—Why do you not look at the improvements of the age of which you used to speak with a becoming eloquence, which demonstrate that the race is rising to a speedy and glorious destiny. Within twenty years from this, we can sit in our parlors and converse by lightning with friends in every city in the world. We shall be able to cross the Atlantic in six days, and even agriculture will be carried on by steam, or, perhaps, even by lightning. Why, we have just begun to develop ourselves, and do you think God will nip all this glory in the bud? Preposterous!

A.—If morals and religion kept pace with all these improvements, there might be some encouragement; but, alas! the reverse is true. France, which forms the key-stone to civilization, is proportionably more wicked as she is more refined. Nineveh, Babylon, Greece, and, finally, Rome, all fell by their improvements, or refinements. And this, with every nation in Europe, is hastening to the maelstrom. Was there ever more distress, by famine and commercial derangement, than in the last two years? And instead of this onward march in the arts and sciences tending to humanize men, they are making larger preparations for bloodshed than at any previous time. Russia, within the last five years, has added 400,000 to her standing army, and this year she adds 50,000 more. France has added 60,000, and England 50,000. Our country has added about 40,000, to extend slavery, when less refinement would not allow it; while suicides, murders, rapes, thefts, and every kind of vice, obtain to an extent that alarms the most stupid. But enough of this,—my heart is sick. I wish to turn to the Scriptures.

B.—Then you have no support; for they declare that not even angels know the day or hour when he shall come.

A.—That I believe as firmly as you can. And from the chapter in which the words you mention are found, I will prove, either that the coming of Christ was the coming of Titus to Jerusalem, or that he must come immediately. You will pardon the force with which I have expressed myself.

Will you please inform me *what* "the tribulation" of that chapter is, and when it took place, or when it is to take place?

B.—That I believe is generally supposed to have been the destruction of Jerusalem by the Romans.

A.—Do you believe that that was what the Saviour meant?

B.—I do.

A.—Please turn, then, and read Matt. 24: 29, 36. Immediately *after* the destruction of Jerusalem the Son of man came in the clouds of heaven, gathered his elect by the angels, and caused all the tribes of the earth to mourn! What event answered to all that?

B.—Why, Titus' coming to Jerusalem was thus expressed figuratively.

A.—Hold. That, you say, was the tribulation; immediately *after* which the sun shall be darkened, the moon not give her light, the stars fall from heaven, and the Son of man appear, &c. Now, that cannot be both "the tribulation" and the event which occurred "immediately *after*" it.

B.—What do you think "the tribulation," then, means?

A.—I always leave that *entirely* with my opponents.—You may make it just what you please; and I will prove by it that the Saviour must come in "this generation."

B.—Some believe that it referred to the dark ages.

A.—How long is it since they have passed, and the glorious improvements you speak of began?

B.—Well, three or four centuries since.

A.—Very well. Then "immediately *after*" the dark ages the sun was darkened, &c. What were these signs?

B.—The darkening of the gospel sun and moon

by the Papacy, and the falling of the stars was the fall of the true ministers of the word.

A.—But here, again, you are in the same dilemma; for you make the signs the *same event* as the *tribulation*; when they occurred *after* it. That is, you make the dark ages the tribulation that followed. That is to say, the dark ages appeared "immediately *after*" the dark ages.

B.—What do you think the tribulation is?
A.—I informed you that you can have that all to yourself.—Make it what you please, and I will prove that the Saviour must come in "this generation."

B.—Why do not some of the commentators talk of it as you do, if you have the truth?

A.—That is not the question we were discussing. It is, What is the tribulation in Matt. 25:29?

B.—I never heard one talk of it as you do!

A.—I have heard many talk of it as you do. I see but one escape for you—turn the coming of the Son of man in clouds, into Titus coming to Jerusalem in his war-chariot; turn the angels into Roman soldiers; the great trumpet into the war-bugle; the elect make to be the Jews; the gathering together from one part of heaven to the other, make their "scattering into all nations;" and then make the signs of all this to have occurred "immediately *after*" it, and you may persuade yourself that "my Lord delayeth his coming?" In any view, however, that tribulation is *passed*; immediately *after* it the signs begin; and the Saviour comes while there are yet living witnesses of the first sign. Do you not admit that it is passed?

B.—Of course it is passed, whatever it might be. Will you not now inform me what it was? For if it was neither the destruction of Jerusalem by the Romans, nor the dark ages, as I shall have to admit,—for the signs and the tribulation, of course, cannot be the same event,—I cannot conceive what it was.

A.—I believe that the Saviour referred, in verses 21, 22,—then shall be great tribulation, such as was not," &c.—to the punishment of seven times, or 2520 years, which he had decreed upon his church, Jewish and Christian, which, under the fourth monarchy (which was to be more dreadful and terrible than the others had been) was from that time to be greatly increased till near the end, when it was to be shortened. The first three monarchies—Babylon, Medo-Persia, and Grecia—only destroyed about 200,000 Jews, while Rome destroyed 110,000 in one war; and within twelve years of which they began a series of persecutions on the Christians, in which 3,000,000 perished; soon after which, in its Papal form, it destroyed from fifty to 68,000,000! forming, from the time of the Saviour, an arch over the church of nearly eighteen centuries of blood. The last execution for faith, by the Pope, was in 1776. In 1780 the sun and moon (while the latter was at her full) were supernaturally darkened; and in 1833 the stars, the only ones that could fall, fell like a fig-tree casting her unripe figs in a mighty storm. Fourteen years have elapsed since the last sign in the heavens, before they are shaken and removed, at the coming of Christ in clouds. My dear sir, this is no "humbug," but the greatest reality of this or any other age.

In addition to all this—which is enough alone—we have the evidence drawn from the passing away of the four universal monarchies, which were to reach to the kingdom of God, the rise of the Papacy, and her power shortened, and the impossibility of extending the prophetic numbers beyond about this time.—As we know not the day and hour when he will come, neither do we know the day and hour when he will not come. And here we are admonished to watch and pray always, that we may be accounted worthy to escape the destruction of the unprepared when the Lord shall appear.

AN ADVENTIST.

[We have before published a dialogue on this same subject.—Ed.]

Letter from Sister J. H. Reynolds.

BRO. HIMES:—I have been a reader of the "Herald" about five years, and am greatly indebted to the brethren who have the oversight of the same, and esteem them very highly in love for their works' sake; and had I been entrusted with the means, I could freely and conscientiously aid largely in supporting it. But my wings are clipped, as it were, and others will have the pleasure of so doing. The "Herald" will be sustained, I have no doubt, while the spirit that moved the "living creatures" moves its conductors. I am opposed to flattery; but a word of commendation will do no hurt, after having had discouragement upon discouragement so long, I must, out of the abundance of the heart, speak well of the "Herald."

I sympathize with the brethren, who, after having identified their interest with the cause of God, for the good of their brethren and fellow-men, expose themselves to the enmity of the old serpent. But as it was told woman in the beginning—"I will put enmity between thy seed and her seed"—we may expect it. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; for it is written, If ye be reproached for Christ's sake happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of; but on your part he is glorified. Put on, therefore, the whole armor, that ye may be able to stand, and having done all, to stand, having your loins girt about with truth. I am glad you are not to be diverted from the work you have been called, in the providence of God, to perform, by any of the tricks or the subtlety of the enemy. And as you are now called home for a while to abide by the stuff, and to search into the deep treasures of the Lord, to refresh yourself and others, so I hope, before long, if it be the will of the Lord, you will go forth again to war, like a giant refreshed with new wine. I have thought sometimes that the brethren who were so willing to spend and be spent in the service of their blessed Master, having so many calls, and so much work on their hands, are deprived of the privilege of

studying the blessed Bible as much as they would wish, or as some others have who have not been so situated.

The Bible to us is the gospel. We sit down, Sabbath after Sabbath, and study its sacred pages, comparing scripture with scripture, feasting upon its dainties, and admiring its harmony, fully satisfied that it is able to make wise unto salvation all who read and obey its teachings. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. If friends scattered abroad, not having any to explain the Scriptures on the Sabbath, would heed the command of the Saviour to the Jews, to search the Scriptures,—meaning the law and the prophets, and add thereto the apostles' witness, or words, and go a little below the surface,—I think there would be more unity of faith among us as a people in some things, and less contention. Oh, if people would cleave closer to the Bible, and break away from man's teaching, how much less likely to be drawn away they would be by men speaking perverse things. It appears to me if the windows were opened, or the eyes of the people, and the dust-brush made use of to scatter the rubbish collected by false teaching, the diamonds and true coin would glisten and shine as bright as those in Bro. Miller's casket.

I believe with you on the state of the dead. For proof that that part, formerly connected with the now dead body, knows something, read 1 Sam. 28:19.

I should like to ask a few questions, if you please, and in the dark if you think best; not for the sake of controversy, or to add to your trials, but for the sake of coming to a right understanding of things.

1. Was not the commission to the eleven apostles (Mark 15:16)—“Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; and he that believeth not shall be damned”—the ministry of the circumcision to the Jews? and does not the last verse show that they went as they were commanded, the signs following, as promised, to confirm the word?

2. Was not Paul's commission to the Gentiles, or ministry of the uncircumcision, different from that of the eleven, as he was not sent to baptize?

3. Is it clear that the baptism mentioned in Rom. 6:3, 4 means water? Does it not mean death—the death to sin that Paul speaks of in the 2d verse?—Is it not the same as Col. 2:11-14? And if we are buried by baptism into death now, is it not certain we shall bring forth the fruits of the Spirit, or walk in newness of life, or what is the same, be in the likeness of his resurrection? See Col. 3:1.

Marblehead (Mass.), March 26th, 1848.

Letter from Sister A. C. Judson.

BRO. HIMES:—I have just heard of the death of Bro. Cyrus Tanner, who resided in Warren, Pa. He was probably not extensively known, at least, as an Advent believer; but those who knew him, regarded him as a lovely and devoted disciple of the Lord. Although for several years past his mind had been led to the subject of the Lord's speedy coming, he did not take a decided stand with regard to it till the last autumn. He was then greatly blessed in attending one or two conferences, and afterwards expressed himself boldly and decidedly wherever he had an opportunity. Well do I remember, and I doubt not, that many others do also, the earnestness with which he talked of the glorious hope at our conference in Busti, and the glow of heavenly love that seemed to animate his countenance. His whole soul was evidently full of it. And from that time he seemed to be rapidly fitting for a purer world. He went home feeling deeply for the people among whom he resided. As an Adventist, he stood, as it were, alone,—with none who could truly sympathize with him. He made many attempts to have the truth presented in that place; he succeeded at length in getting the court-house for lectures a few evenings, and on the Sabbath. During that season he appeared to be full of love, and faith, and hope, rejoicing with unspeakable joy in the truths that were presented. “Oh,” said he, “I know that the day is just at hand,—I have the witness in my soul.” It was the all-absorbing theme of his conversation. At one time a hymn, that had just been written,—“I long to be there”—was read to him. “Yes,” said he, “I do truly long to be there. At times I hardly know whether I am in the body or out of it, I am so full of joy, in the prospect of that blessed state.” He was also much interested in the doctrine of holiness of heart, and felt that he did abide in Christ, free from condemnation. We received several letters from him during the last fall and winter, all expressing the same deep interest in the glorious truths of the gospel. Through his means some were awakened to the subject in that place, and a few expressed a decided belief in it. This intelligence he communicated to us evidently with great delight. The last letter received was written by another hand during his illness. Extracts from it, or even all of it, would be interesting, but would, probably, make this article too long. He spoke of his sufferings, but expressed unshaken confidence in God, and the firm hope of soon seeing Jesus, and being made like him. And now he has gone, to be among the number who shall awake at the sounding of the last trumpet, and come forth to the resurrection of eternal life.

Brother, farewell! We shall not see thee more, Until that glorious morning dawns o'er earth; But now we know thy trials all are past, And that a crown awaits thee, pure and bright, Which thou wilt soon receive from Jesus' hand. Jamestown, N. Y.

Letter from Bro. E. Walker.

DEAR BRO. HIMES:—The good news from the little flock, scattered as they are in this cloudy and dark day, is truly a solace to my heart in this dreary waste.

From the evidence afforded weekly by the “Herald” of the vigilant and steadfast faith to resist the adversary who walketh about seeking whom he may devour, I am led more and more to admire the plan of salvation prepared by God. Though Satan may assume the form of an angel of light, and also his ministers, yet it is impossible for them to continue long without being detected, by the unerring rule that Christ has given to all his followers; that is, having a supernatural love without dissimulation, and to abhor that which is evil. Those that have not this love will very soon show themselves. Therefore let us heed the admonition of the great apostle—“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.” 1 Cor. 1:10.

My heart has been pained within me, and my soul grieved, to see how much the blessed cause of Christ has been made to bleed at every pore, by the innovations upon the sacred enclosure of the garden of the Lord by a certain class, who have been spending their time and energies in the discussion of questions that gender strife, such as that the soul is unconscious after the death of the body, and that the wicked are to be annihilated at the judgment; together with other questions of a scattering tendency. This course, in my judgment, has been a prolific cause in marring the peace of Zion. Knowing that God has been his own expositor, the question is being settled conclusively to the mind of every candid theologian, and every well instructed scribe into the kingdom of heaven, that the happiness of the righteous and the punishment of the wicked will be eternal. “Whoever liveth and believeth in me shall never die. Believest thou this?” John 11:26. “Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.” John 14:19. And when the time shall come to possess the kingdom, the King shall say to them on his right hand, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Matt. 25:34. But unto the wicked God saith, “What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee?” Psa. 50:16, 17. “Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. . . And these shall go away into everlasting punishment; but the righteous into life eternal.” Matt. 25:41, 46.

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever. . . And whosoever was not found written in the book of life, was cast into the lake of fire.” Rev. 20:10, 15. “And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night.” Rev. 14:11.

I desire, therefore, and pray, that the “Herald” will continue to bring forth the rich fruits from the tree of life, that the scattered flock may be fed with meat in due season, lest they be wearied and faint in their minds. May it still continue to give the trumpet a certain sound, that a people may be prepared and made ready for God's everlasting praise,—that when Christ, who is our life, shall appear, that we may appear with him in glory. O, ravishing delight! O, glorious day! which has been so long waited for and prayed for. Thy kingdom come! Awake, brethren, and put on the strength and beautiful garments of charity, the bond of perfectness, and be like men that wait for their Lord. Let us take heed to ourselves in this hour of trial, that no man take our crown. Let us all lie low at the feet of Jesus, and inhale his spirit more and more; for if we have not the spirit or Christ we are none of his. Yes, dear brethren, this bond of union and fellowship with the Father and with the son Jesus Christ, and one with another, is the great evidence of our acceptance with God.

I desire that some of the brethren would come this way as soon as possible, and help on the blessed gospel. My great desire is to have souls saved from the wrath to come while it is called to-day. There are now no stated meetings in this place of any kind. I shall hope to hear from some brother soon who can visit this place.

Yours in the fellowship of the saints.

West Becket (Mass.), March 29th, 1848.

Letter from Bro. J. Wilson.

DEAR BRO. HIMES:—I am yet in the land of the dying as well as of the living, but am looking and waiting for that city which Abraham looked for, which hath foundations, whose builder and maker is God. I think the time must be very near when I shall see it.

I am calculating, if time lasts, and the Lord will, to spend the ensuing summer in the Eastern States, say in Massachusetts, Rhode Island, and Connecticut. I have labored hard for six months past to arrange my worldly concerns in such a manner, that I could leave home, and not be what the Bible calls worse than an infidel, by not providing for my family. I have worked out some by the day in order to make the arrangements, and have a few dollars for expenses when I start on my journey, which I intend to do about the middle of May. The route I mean to take is as follows:—From Buffalo, by canal, to Troy, thence to North Adams, Whitingham, Colrain, Greenfield, Worcester, and Wrentham. I should be very glad to visit you in Boston, if my visits and labors should produce my travelling expenses. If any of the Advent churches should wish me to call on them, they may notify me through the “Herald,” directing me on whom to call.

Gerry (N. Y.), April 3d, 1848.

[It will be seen by the above, that Father Wilson purposes to make a tour among us at the East. We

bid him a hearty welcome, and trust he will have grace to sustain him in his labors. Bro. W. has been a Baptist missionary between forty and fifty years. He was an old associate of Dr. Baldwin, Gano, and other distinguished men of that denomination. He embraced the doctrine of the Advent a few years since, and has lost his former standing as a Baptist. But he is a good man, and is justly respected by all who know him. Our brethren will receive him, and help him on his way “after a godly sort.”—Ed.]

Letter from Bro. L. C. Severance.

DEAR BRO. HIMES:—I feel it a privilege once more to add my humble testimony to the many who are standing fearfully on the word of God. What a foundation this!—it has God for its author, God for its end, with the sweetest assurance and humble confidence we may plant our feet thereon, and while they there remain, we are secure. We have on record the testimony of primitive saints in proof of the veracity of this blessed volume. It is a chart and compass, too, whose needle points forever true. Blessed be God for the Bible, and for the Holy Spirit to shine upon its pages, thereby illuminating our minds, and showing to us what is in the glorious future.

Rejoice that through the wonderful mercy of God I have been brought to feel the need of a Saviour, and to comply with the requisitions of the gospel, and have thus been brought to an acquaintance with my own native depravity, and with the glorious remedy provided in the blessed gospel of the Son of God. Well might the astonished shepherds on the plains of Judea exclaim, “Glory to God in the highest; on earth peace and good will to man,” at the announcement of the babe of Bethlehem. Oh, the astonishing love and wisdom of God in devising a plan so completely adapted to our fallen nature. However diseased by sin we may be, there is an antidote in the gospel that meets every demand. Glory to God for the wonderful scheme of redemption. If I am ever saved, it will be a sinner saved by a grace unmerited and free. God will secure to himself all the glory of our salvation from beginning to end; and under the influence of this grace my heart responds, Amen. Yours in hope of soon seeing the King in his beauty.

Gill (Mass.), March 29th, 1848.

The New Creation.

On every breeze are angel's strains;
Perfume is breathed from every shrub;
And rosy hills and spicy plains
Smile forth the praises of the Lord.
The atmosphere an ether pure,
Each brilliant star or sun appears:
The gorgeous scene of brilliant lures
Man to survey its mysteries.
The crystal sea, of richest hue,
Sparkles from its diamond bed,
Presenting every varied view,
The deep, the soft, the pellucid:
The nectar stream, in bed of pearl,
Flows gently through the heavenly place,
Where man and beast, insect and fowl,
May quaff, and make their rich repasts.
“The morning stars” together raise
Their voices in admiring song,
And loud swells forth the note of praise
From every saint and angel tongue.

Letter from Bro. O. B. Fenner.

DEAR BRO. HIMES:—Notwithstanding I differ from you on the question which some would make of all importance, (I mean the state of the dead,) I value your paper more than ever for its straight-forwardness in this matter. I view the matter in this light, viz.:—Had the “Herald” been blown around by every wind of doctrine, as the other Advent papers have, in general, where, O! where, should we now have had a paper wholly devoted to the great practical duty of the Christian in view of the Lord's soon coming, and the true inheritance of the saints? I speak with regard for our other papers, for I also am a subscriber to the “Harbinger,” but I must say, I admire the “Herald” and its appearance. We are erring creatures as yet, but let us seek the unerring counsel of God for the direction of our editors, is my exhortation to all.

I am inclined to believe that the dead know not anything; but because you believe differently from me, for me to discard you, and denounce you as apostate, cold, and opposed to truth, how dwelleth the love of God in me? I trust the most of us here in Providence have not so learned Christ. While there are some here that would make this life and death their topic, we in our patience possess our souls. I believe our redemption is at hand, and try to let this belief actuate me in my talk in the prayer meeting, as well as in my public profession: for above all, I despise this idea of confining any person's mind to believe as I believe on such minor points. What bigotry, what popery, what narrow-mindedness is in such persons!

But I trust the truth of the Lord has had its effect upon the minds of our brethren in general here, and it makes us free. I trust it ever will. We are a united and happy people, and fully able to cope with our adversaries; and more than this, we are able to call God our Father, and to go up and possess the land. To God be all the glory. Bro. Fassett is still with us in word and in deed,—an able minister to preach the word, to keep his flock well fed with meat in due season. May the Lord continue him with us, is our prayer, without a dissenting voice.

Yours, looking for the Lord,

O. B. FENNER.

Extracts from Letters.

From Pleasant Gap (Pa.), March 26th, 1848.

DEAR BRO. HIMES:—Since the date of my last, the Lord has wonderfully blessed his truth. I held a protracted meeting at Mash Creek some few weeks ago, where the Lord poured out his Spirit in a very gracious manner. Sixty souls professed to find peace in the Lord; forty-eight of whom attached themselves to the Advent church at that place, and a number more will soon join us. I baptised twenty-four, and next Sabbath I will baptise sixteen or twenty more. I never saw such an interest since I have been in Centre county, as there is now in Bogs township.—Over one hundred firm believers in the second coming of Christ live there, who have formed themselves into a body, and are willing to support the cause.

From Marsh Creek I went to Wallace Run, and while preaching there, five or six found peace in the Lord. Bro. Osler intends paying us a visit next week, and remain here about a month, during which time it is expected that he will have a discussion with the M. E. preacher in charge of this circuit. The subjects to be discussed are, the Millennium, the Present Reign of Christ, the Return of the Jews, &c. The discussion will commence on the 4th of April, at Milesburg, about two miles from Bellefonte.

I am pleased with the present heading of the “Herald,” which I think is very appropriate for the present time. I hope that the Lord may sustain you in all your labors.

J. D. BOYER.

From Williamstown (Vt.), March 27th, 1848.

BRO. HIMES:—Since I last wrote you, I have been called to part with my companion, who died the 6th inst., in Bradford. Her disease was one of a most distressing kind. Her bodily sufferings were great, having been confined a number of months; but amid them all, her mind was perfectly calm and composed, and fully resigned to the will of God. She left the world in the firm belief and full expectation that the time will soon come when she will come forth from the land of the enemy, clad with immortality and eternal life. It is a time of deep affliction with me, but I feel that I can rejoice, though in the furnace of affliction, that the time is so near when the last enemy shall be destroyed, when Christ shall come and sit upon the throne of his father David, when Abraham's seed shall be restored to their everlasting inheritance, and when the righteous dead, with the righteous living, shall be caught up together to meet the Lord in the air.

LUCIUS WOOD.

From Perry's Mills (N. Y.), March 31st, 1848.

DEAR BRO. HIMES:—There are a number in this vicinity who want the “Herald,” and will send for it as soon as they can get the money to send. We feel to lament on account of your illness, which deprives you of laboring in the vineyard of the Lord. Poor bleeding Zion needs all the true Advent laborers that there are at this time of peril. I have travelled through the eastern townships in Canada and the north part of Vermont this past winter, and it has made me sick to see the errors and delusions that are prevailing among the Advent believers. In some places the little hands of brethren have been divided this winter by false teachers. We hope you will soon recover your health, and if time continues, be able to come out and give us some meat in due season. You have some friends in this section; and there are fervent prayers breathed forth in your behalf by some in the different places where I have been.

LEVI DUDLEY.

From Cranbury Creek, March 31st, 1848.

DEAR BRO. HIMES:—I have been a subscriber for your valuable paper from about the commencement of it. Myself, my companion, and some of my friends, have been highly interested in perusing the contents thereof. We have been greatly comforted and consoled, while reading the good news it brought of the kingdom at hand, and the speedy coming of our glorious King to reign on the earth. We admire the straight forward course you have pursued. You have not been carried about by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive, but have proclaimed the advent of the Lord at hand, and that we trust to the glory of God, and in honor of the cause we love.—We truly sympathize with you in your afflictions, in the loss of your health, and the many trials and conflicts you are called to pass through. We pray the Lord to sustain you, and restore you to your health again, and place you once more on the walls of Zion, that you may proclaim to the people, “Behold, the Bridegroom cometh!” to the comforting of his saints, and the alarming and arousing of a slumbering church and a perishing world. How comforting and consoling to the way-worn pilgrim is the thought of being admitted, if faithful a little longer, into the Kingdom, to sit down with Abraham, Isaac, and Jacob, and go no more out forever.

I remain your brother in tribulation and patience, waiting for the Lord from heaven,

DANIEL BALDWIN.

From Hampton (Ct.), March 31st, 1848.

DEAR BRO. HIMES:—After a campaign of nearly fifteen weeks in the States of Massachusetts, New Hampshire, and Vermont, I find myself once more with my dear family, somewhat worn out in trying to preach the glad tidings of the kingdom at hand. Like Paul, I am willing to spend and be spent in this glorious cause. During this campaign, the Lord has given me strength, so that I have been constantly in the field, preaching what I conceive to be the truth. In all the places that I have visited, the churches have been comforted and strengthened; and among many of them I have had the privilege of seeing backsliders returning to their Father's house, where there is bread enough and to spare. Some who had never

embraced the truth as we hold it, have come out and confessed their faith in it. Some have been plucked as brands from the burning, and are now rejoicing in Christ. The cause is on the advance; our course should be onward, and our motto, "Holiness to the Lord." R. V. LYON.

The State of Europe.

Since our last, intelligence has been received fourteen days later from Europe than the date of previous advices. It seems that tranquillity continues in France. The coming elections were looked forward to with much interest. It other parts of Europe revolutions seem to be progressing.

The tide of the revolution in France still keeps on "its compulsive course," and never before at any period of history have the people attained so great a height both in power and authority. Their ascendancy is complete. Instead of an imperial or a monarchical despotism, they have now one purely and essentially republican. The populace are absolute at the Hotel de Ville. The only bulwark standing between mob power and the intelligence and property of the middle or upper classes—the National Guards—has now been overthrown. The estates and private property of the ex-king have been already sequestered.

In Prussia a similar revolution has taken place, attended with a frightful effusion of blood. It was at first reported that King Frederick William had been compelled to fly from his dominions, but this proved to be not the case. During the 16th, 17th, and 18th inst., tumultuous assemblages of the people took place at Berlin, with some serious collisions in the streets. The result was, on the 18th inst. the King issued a decree convoking the Diet, to take measures for the regeneration of Germany, for the formation of a general Zollverein, in which the same measures, weights, and the same commercial rights, shall bind together the great Germanic Confederation. The press is now free, but the independence of Germany is to be guarded by a strict military system, as heretofore. In Königsburg great tumults have also taken place.

The political hurricane, which has swept away monarchy in France, has extended to Germany; and in Austria, after a despotism of forty years, Prince Metternich has been compelled to take flight, the Viennese having taken up arms and overthrown his government. On the 11th and 12th meetings of the students took place, and on the 13th they and the people assembled in great numbers, and proceeded to the States palace to prefer their demands. A tumult followed, and the palace was forced by the populace. Prince Metternich immediately took flight, and a collision, in which many lives were lost, ensued between the people and the soldiery. A proclamation was issued in the afternoon, announcing the resignation of Prince Metternich, and the whole city was illuminated in the evening. On the 14th the students and the bourgeois began to arm, and the vacillation of the court, which knew not how to concede the reforms demanded, nor yet was in a position to refuse, rendered, for some time, the authority of the Emperor highly precarious. In fact, the Austrian monarchy is virtually dissolved. The dismissal of Metternich, and the overthrow of his despotic system, snaps asunder the links which bind together the heterogeneous states of Hungary, Bohemia, Moravia, Galicia, Styria, Tyrol, Lombardy, and Slavonia; and it remains to be seen what future limits will be fixed to the authority of Austria Proper. The independence of Bohemia and Hungary is inevitable. Already the people, in a delirium of joy, are taking steps to secure their freedom. A proclamation, issued by the Emperor on the 15th, cedes the liberty of the press, the establishment of a national guard, and a constitution to be granted as soon as the deputies of the Provincial States can be convoked, which is fixed for July 3d. The Emperor is enthusiastically received by the people, and at last accounts Vienna was quiet.

In Belgium the chief event has been the suspension of cash payments by the two great banks.

In Russia the general commotion throughout France and Germany has scarcely had time to produce effect. The Emperor Nicholas, however, in an ukase directed to the Minister of War, has commanded the immediate organization of all the military reserves. A large portion of the army of Russia is to be placed on a war footing, and to be assembled on the 1st (13th) April.

Serious disturbances have occurred in Sardinia. At Chambery, on the 14th instant, cries for a republic were uttered, but the military restored tranquillity.

The kingdom of Greece appears in a ferment with troops marching in every direction. It is more than probable that the reign of the imbecile Otho is drawing to a close.

In Hanover the spirit of reform has declared itself. On the 17th inst. a vast multitude assembled before the palace. In about an hour the Crown Counsellors prevailed upon the King to accede to the demands of the people. The censorship of the press was abolished; the sittings of the States again declared public; and a general amnesty was granted. No disorder took place.

In Saxony similar events have occurred. The King has been compelled to convoke the Diet; the censorship of the press is abolished; trial by jury, religious freedom, and other salutary reforms, are secured. The Duke of Brunswick has been compelled to follow the example of the King of Saxony.

In Bavaria the eternal Lola Montez, who persists in haunting Munich with her hateful presence, has again occasioned tumultuous disorders, during which the palace windows have been demolished. The troops have, however, repressed the riots, and Lola Montez has been sent to Frankfurt. The King is al-

leged to have come to the determination to abdicate immediately after the opening of the Chamber, and to take up his residence in Sicily.

In Baden an insurrection of the peasantry in the mountainous parts is fearfully on the increase. At Constantine a republic has been proclaimed.

Despatches have been received at the Foreign-office from Berlin, dated the 14th, which announce that the Emperor of Russia has declared in the most positive manner that he will abstain from all interference in the affairs of France, so long as that country shall not make any aggression on other powers.

On the 25th ult., the greater portion of the town of Bolechow, in Galicia, was destroyed by fire. One hundred and fifty houses fell a prey to the flames.

It is stated, in a letter from Rome, that proposals are now under consideration by the Pope, for abolishing the celibacy of the clergy.

A letter from Copenhagen says that it is the intention of the King of Denmark to re-unite himself in marriage with his second wife, from whom he was separated some time since.

THE ADVENT HERALD.

BOSTON, APRIL 15, 1848.

ANNIVERSARY MEETINGS will be held this season in New York and Boston. Meetings in New York will commence Wednesday, May 10th, at 10 o'clock a. m., at Washington Hall, Hester-street, and continue three days. Meetings in Boston will commence on Tuesday, May 30, at 10 o'clock a. m., at 9 Milk-street, and continue three days.

We propose to hold another meeting in Canada East, in the vicinity of Stanstead, where Bro. HUTCHINSON, FOSTER, and others interested, may think best to appoint. Bro. LITCH will attend, and the object of the meeting will be, specially to aid the brethren in that portion of the field in the advancement of the cause. It will commence on June 14, and continue as the circumstances of the cause shall justify.

Meetings in Lancaster, Pa., will commence the 1st Tuesday in May.

J. V. HIMES.

J. LITCH.

NOTE BY BRO. LITCH.—In view of the impaired state of Bro. HIMES' health, and the wants of the cause, I have, with the consent of the church in this city, (Philadelphia,) concluded to devote myself, at least for a season, to public missionary labor, as the way shall be opened and the interests of the cause demand. In entering on this work, I have full confidence that I shall meet with the hearty co-operation and sympathies of my brethren at large. A new era in our history is dawning upon us, and the public mind is once more aroused by passing events to enquire, What do these things portend? Our duty is a plain one. While the people are asking, "Watchman, what of the night?" a response should be at hand.

We want a full attendance at all our conferences, to lay out the work for the season. The church and the world expect from us a united and vigorous effort at this time, and they must not be disappointed. The country should be at once flooded with publications, calling the attention of the people to this great question. Shall it be done? J. LITCH.

SECOND ADVENT LIBRARY.—The following tract is extracted and re-printed from a former work, entitled, *The Age to Come*, and now forms No. 6 of new series of the Library. It contains the argument for the consummation at the personal advent. It will sustain our present position on this subject.

No. VI.—"THE WORLD TO COME." The Present Earth to be Destroyed by Fire at the End of the Gospel Age. 24 pp. Price, 3 cts. single; \$2 per 100.

CONTENTS.—"World"—Meaning of the Term—The Earth Melting by Fire—Objection I. It is impossible—Objection II. The Earth is too beautiful—The Spiritual View—Opinions of the Church—The Earth and the World end at the same time—They end with this Age.

No. VII.—"FIRST PRINCIPLES OF THE SECOND ADVENT FAITH;" with Scripture Proofs. By L. D. Fleming. 32 pp. Price, 4 cts. single; \$2 50 per 100.

CONTENTS.—The Lord Jesus Christ will come to this earth a second time. The second coming of Christ will be personal and visible. There will be no Millennium previous to the second coming of Christ. The Jews, as a nation, will not return to Palestine, because they are not the rightful heirs of the promised Land—Believers (Christians) are the true Jews, the real Israel of God, the true seed, and the rightful heirs of the promised land—This earth renewed is the promised inheritance of the saints—The wicked who are living on the earth when Christ comes will be destroyed by fire—At the coming of Christ the righteous dead will be raised, the righteous living changed, and together escape those things that shall come upon the earth—The period of Christ's coming is fixed by the Scriptures—There will be two resurrections, one thousand years apart—The first of the righteous, to take place at the coming of Christ—Christ's kingdom does not yet set up on the earth, but is to be at his coming—The second coming of Christ, in the glory of his Father, with his holy angels, is presented in the Scriptures as the great object of the desire, hope, and prayer of the saints.

The above work has been out of print for some time past. The views presented are sustained by a rich collection of texts. They form an excellent little manual, both for Adventists and others who wish to become acquainted with the reasons of our hope.

The *New Church Repository* for Feb., which we noticed last week as not having been received, has come to hand.

NOTICE.—Bro. HALE may be expected to preach at Providence to-morrow, (Sunday, 16th,) and at Worcester Tuesday evening, the 18th.

Summary.

Sarah Jane Pinckerton was committed to prison on Sunday, her 14th birthday, for poisoning her mother with arsenic in her food for reproving her, so that she died the evening previous.

On Friday last week, the remains of John S. Bruce, of Westford, were found in a tomb in the South burial-ground by his father and uncle. The young man started for Boston two years since, and was not subsequently heard from. A short time since his father consulted a mesmerizer, who told him that the lad fell into bad company, was crucified, fell from a tree, and was buried under a heap of manure, was afterwards dug up and thrown into the city, but was subsequently found, and put into tomb No. 15 by the city, going to the tomb, the father at once recognized the body, by its being buried with the clothes on. Young man coming to Boston cannot be too cautious in the choice of company.

Truman Phelps, who was tried for the murder of his father at Troy, N. Y., is now a maniac.

Dr. Taylor, of Allensville, O., was shot a short time since while robbing a grave.

The "Courrier des Etats Unis" says that a letter has been received from a person who is very intimate with Louis Philippe, which says that the ex-king has come to the determination to fix his future residence in the United States, with his family.

In 1830, no sooner had the dey of Algiers arrived in France, as a prisoner of Charles X., than the king was dethroned and exiled; and in 1835, no sooner had the emperor Abel-Ferdinand reached the shores of France, as the prisoner of Louis Philippe, than the king of the barricades was dethroned and exiled.

In Hebron, N. Y., Titus Foster, a wealthy farmer, 74 years old, has been arrested for the murder of his son, in an altercation about removing the mother to the son's house, the old man being intemperate.

A deaf and dumb man, named Parker, was run over by the New Haven train on the railroad near Tremont road on Friday evening, and carried to the hospital very badly hurt.

Seventy-five pounds of powder exploded in a magazine in Cumberland, Md., on Sunday night, doing considerable damage.

A colored infant was found on Thursday morning on the door step of Theophilus Parsons, 30 Mount Vernon street, and was sent to the almshouse.

A man by the name of Keen, at East Thomaston, on Monday last, fell and broke his neck as he was passing along the side-walk.

In Wheeling, Va., Michael W. Whelan stabbed his wife in the back, who died instantly. The cause was jealousy. They have four children. He surrendered himself up.

Brazil is the only monarchy on this continent.

Only 170 victims of the revolution have been publicly buried in Paris. When Ceres was driven forth, 1300 were killed.

The N. O. Crescent was so little prepared for the revolution in France, that it suspended the news to be a hoax.

A rumor prevails that Gen. Scott intends to resign his commission as soon as he returns to Washington.

Eli Greenwood, a mill-wright, was killed near Batavia, N. Y., by falling into the wheel-pit of a mill when intoxicated.

Daniel Tello, an intemperate Italian, a glazier and house painter, committed suicide in New York, by cutting his throat with a razor.

The grand jury of New York city have found a true bill against Mrs. Wainwright, late of New York, for having murdered an infant to which she had but a few hours previously given birth.

On Saturday, the 25th ult., a young man named Wm. Mooers, of Vassalboro', Me., was so seriously injured by the accidental discharge of a gun in his own hands, as to cause his death in about twelve hours.

We learn from the *Calais Advertiser*, that two boys, sons of Mr. Ash and Mr. Wadsworth, of Milltown, Me., were drowned on Saturday evening, 18th ult., in Magallowack stream.

A man has been arrested in Rochester, N. Y., who confesses that he is one of the murderers of Dr. Gross, who mysteriously disappeared from Seneca county about a year ago.

Joseph S. Richards, a vintner manufacturer, was awakened by groans, which appeared to proceed from his vat: he immediately got up, and found a negro man lying on the vat. In his endeavor to get him out, Mr. Richards was suffocated with the gas, and both perished.

The U. S. mail was lost on the 14th of March, on the Milwaukee Bay route, ten or fifteen miles beyond Fond du Lac.

Rev. Daniel Parrish, of the Methodist church, N. J., while attending to a sick man, took a long walk in a boot borrowed to apply the place of a leaky one, suffered from the cold, and was seized with rheumatism in the leg, followed by mortification at the knee joint, and death. The papers report that the medical treatment was thorough.

A mad dog was killed in Chelsea on Monday. With a fatal instinct, he ran into a provision store, where he was dispatched with an axe.

The government of Gen. Bolivian, at Bolivia, had been overthrown, and Gen. Velasco was at the head of affairs.

William Roberts, of South Britain, Ct., fell while pruning an apple-tree, and was killed.

At Watervliet, section of the Episcopal church at Madison, Wis., went to bed on road health on Friday night, and was found dead the next morning.

The new Constitution of Wisconsin has been adopted by a large majority. A Legislature will be elected in June, upon which will devolve the choice of two U. S. Senators.

Schooner Palestine, chartered by Solomon Bangs to bring home the corpse of his son, buried on one of the Moon Islands, has returned to Provincetown, without being able to find the grave.

Rev. Ebenezer Dudley has been arrested in Grafton, N. H., for the murder of a woman, who was killed by a fall from a height of three weeks ago, and buried without much ceremony.

Peter Vettermare, aged 60 years, guardian of Mr. Paige, was found drowned in Albany. He was a sergeant in Napoleon's old guard.

A letter from Kingston, Jamaica, March 12th, received in this city a few days since, states that dates from Lima, to Feb. 15th, advised that a protective duty was about to be laid upon cotton goods, to take effect about the middle of September.

BUSINESS NOTES.

No. Baldwin—We have sent you the back numbers, and credit you to D. Baldwin.

No. P. Allen—Have sent.

No. Melvin—The \$4 were received, and paid to No. 352. It seems your name was omitted by mistake in transcribing to our new mail books.

No. T. Taylor—Your letter of Feb. 22 was not received; but you will see by receipts that we have credited the amount. We credited to Rochester, N. Y., \$3, from No. 351 to 353, and to New York, N. Y., \$1. N. Champlin—We do not find that your letter of Feb. 15th was received.

No. Wm. Hall—We have sent your bundle to care of A. Clapp, Hartford.

No. P. Allen—We have sent as last directed to New York.

No. A. Vanden, \$2 42—We credit Wm. Hubbs \$2 cts., due from him for 22 back Nos. R. B. Werden 50 cts., to end of this vol., you 15 cts. for tracts and postage on them, and the balance that you sent 50 cts. on the Herald to No. 352.

No. S. Potter—We have sent you the Herald—also back Nos. to lend among your neighbors.

No. D. Campbell, \$2 50 on acct.—J. D. Botsford is indebted \$2 besides the present vol. M. Skewen owes from No. 343 \$1 36—to end of this vol. Have sent the tracts.

No. A. Vanden, \$2 42—We credit Wm. Hubbs \$2 cts., due from him for 22 back Nos. R. B. Werden 50 cts., to end of this vol., you 15 cts. for tracts and postage on them, and the balance that you sent 50 cts. on the Herald to No. 352.

No. S. Chapman—Your letter was not received, but we have entered to Rochester, N. Y., \$3, from No. 351 to 353, and to New York, N. Y., \$1. N. Champlin—We do not find that your letter of Feb. 15th was received.

No. Wm. Hall—We have sent your bundle to care of A. Clapp, Hartford.

No. P. Allen—We have sent as last directed to New York.

No. A. Vanden, \$2 42—We credit Wm. Hubbs \$2 cts., due from him for 22 back Nos. R. B. Werden 50 cts., to end of this vol., you 15 cts. for tracts and postage on them, and the balance that you sent 50 cts. on the Herald to No. 352.

No. S. Potter—We have sent you the Herald—also back Nos. to lend among your neighbors.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are paid, we shall be happy to correct the error, on being apprised of the fact.

Delinquents since Jan. 1st. — \$43 63
JOS. PIERCE, of Buffalo, N. Y., stops his paper, owing 4 00

Total delinquents since Jan. 1st. — 47 63

WEST INDIA MISSION.

A. Wood. — 2 00
A. R. Warner. — 6 00

NOVA SCOTIA MISSION.

A. Wood. — 1 00

HOME MISSION.

A. Wood. — 2 00

TO SEND THE "HERALD" TO THE POOR.

F. Richardson.

1 00

AFFOINTMENTS.

If time continue, I will preach at the following places:—At Brimfield, 3d, 5th, 7th, 9th, 11th, 13th, 15th, 17th, 19th, 21st, 23rd, 25th, 27th, 29th, 31st, 33rd, 35th, 37th, 39th, 41st, 43rd, 45th, 47th, 49th, 51st, 53rd, 55th, 57th, 59th, 61st, 63rd, 65th, 67th, 69th, 71st, 73rd, 75th, 77th, 79th, 81st, 83rd, 85th, 87th, 89th, 91st, 93rd, 95th, 97th, 99th, 101st, 103rd, 105th, 107th, 109th, 111th, 113th, 115th, 117th, 119th, 121st, 123rd, 125th, 127th, 129th, 131st, 133rd, 135th, 137th, 139th, 141st, 143rd, 145th, 147th, 149th, 151st, 153rd, 155th, 157th, 159th, 161st, 163rd, 165th, 167th, 169th, 171st, 173rd, 175th, 177th, 179th, 181st, 183rd, 185th, 187th, 189th, 191st, 193rd, 195th, 197th, 199th, 201st, 203rd, 205th, 207th, 209th, 211st, 213th, 215th, 217th, 219th, 221st, 223rd, 225th, 227th, 229th, 231st, 233rd, 235th, 237th, 239th, 241st, 243rd, 245th, 247th, 249th, 251st, 253rd, 255th, 257th, 259th, 261st, 263rd, 265th, 267th, 269th, 271st, 273rd, 275th, 277th, 279th, 281st, 283rd, 285th, 287th, 289th, 291st, 293rd, 295th, 297th, 299th, 301st, 303rd, 305th, 307th, 309th, 311st, 313th, 315th, 317th, 319th, 321st, 323rd, 325th, 327th, 329th, 331st, 333rd, 335th, 337th, 339th, 341st, 343rd, 345th, 347th, 349th, 351st, 353rd, 355th, 357th, 359th, 361st, 363rd, 365th, 367th, 369th, 371st, 373rd, 375th, 377th, 379th, 381st, 383rd, 385th, 387th, 389th, 391st, 393rd, 395th, 397th, 399th, 401st, 403rd, 405th, 407th, 409th, 411st, 413th, 415th, 417th, 419th, 421st, 423rd, 425th, 427th, 429th, 431st, 433rd, 435th, 437th, 439th, 441st, 443rd, 445th, 447th, 449th, 451st, 453rd, 455th, 457th, 459th, 461st, 463rd, 465th, 467th, 469th, 471st, 473rd, 475th, 477th, 479th, 481st, 483rd, 485th, 487th, 489th, 491st, 493rd, 495th, 497th, 499th, 501st, 503rd, 505th, 507th, 509th, 511st, 513th, 515th, 517th, 519th, 521st, 523rd, 525th, 527th, 529th, 531st, 533rd, 535th, 537th, 539th, 541st, 543rd, 545th, 547th, 549th, 551st, 553rd, 555th, 557th, 559th, 561st, 563rd, 565th, 567th, 569th, 571st, 573rd, 575th, 577th, 579th, 581st, 583rd, 585th, 587th, 589th, 591st, 593rd, 595th, 597th, 599th, 601st, 603rd, 605th, 607th, 609th, 611st, 613th, 615th, 617th, 619th, 621st, 623rd, 625th, 627th, 629th, 631st, 633rd, 635th, 637th, 639th, 641st, 643rd, 645th, 647th, 649th, 651st, 653rd, 655th, 657th, 659th, 661st, 663rd, 665th, 667th, 669th, 671st, 673rd, 675th, 677th, 679th, 681st, 683rd, 685th, 687th, 689th, 691st, 693rd, 695th, 697th, 699th, 701st, 703rd, 705th, 707th, 709th, 711st, 713th, 715th, 717th, 719th, 721st, 723rd, 725th, 727th, 729th, 731st, 733rd, 735th, 737th, 739th, 741st, 743rd, 745th, 747th, 749th, 751st, 753rd, 755th, 757th, 759th, 761st, 763rd, 765th, 767th, 769th, 771st, 773rd, 775th, 777th, 779th, 781st, 783rd, 785th, 787th, 789th, 791st, 793rd, 795th, 797th, 799th, 801st, 803rd, 805th, 807th, 809th, 811st, 813th, 815th, 817th, 819th, 821st, 823rd, 825th, 827th, 829th, 831st, 833rd, 835th, 837th, 839th, 841st, 843rd, 845th, 847th, 849th, 851st, 853rd, 855th, 857th, 859th, 861st, 863rd, 865th, 867th, 869th, 871st, 873rd, 875th, 877th, 879th, 881st, 883rd, 885th, 887th, 889th, 891st, 893rd, 895th, 897th, 899th, 901st, 903rd, 905th, 907th, 909th, 911st, 913th, 915th, 917th, 919th, 921st, 923rd, 925th, 927th, 929th, 931st, 933rd, 935th, 937th, 939th, 941st, 943rd, 945th, 947th, 949th, 951st, 953rd, 955th, 957th, 959th, 961st, 963rd, 965th, 967th, 969th, 971st, 973rd, 975th, 977th, 979th, 981st, 983rd, 985th, 987th, 989th, 991st, 993rd, 995th, 997th, 999th, 1001st, 1003rd, 1005th, 1007th, 1009th, 1011st, 1013th, 1015th, 1017th, 1019th, 1021st, 1023rd, 1025th, 1027th, 1029th, 1031st, 1033rd, 1035th, 1037th, 1039th, 1041st, 1043rd, 1045th, 1047th, 1049th, 1051st, 1053rd, 1055th, 1057th, 1059th, 1061st, 1063rd, 1065th, 1067th, 1069th, 1071st, 1073rd, 1075th, 1077th, 1079th, 1081st, 1083rd, 1085th, 1087th, 1089th, 1091st, 1093rd, 1095th, 1097th, 1099th, 1101st, 1103rd, 1105th, 1107th, 1109th, 1111st, 1113th, 1115th, 1117th, 1119th, 1121st, 1123rd, 1125th, 1127th, 1129th, 1131st, 1133rd, 1135th, 1137th, 1139th, 1141st, 1143rd, 1145th, 1147th, 1149th, 1151st, 1153rd, 1155th, 1157th, 1159th, 1161st, 1163rd, 1165th, 1167th, 1169th, 1171st, 1173rd, 1175th, 1177th, 1179th, 1181st, 1183rd, 1185th, 1187th, 1189th, 1191st, 1193rd, 1195th, 1197th, 1199th, 1201st, 1203rd, 1205th, 1207th, 1209th, 1211st, 1213th, 1215th, 1217th, 1219th, 1221st, 1223rd, 1225th, 1227th, 1229th, 1231st, 1233rd, 1235th, 1237th, 1239th, 1241st, 1243rd, 1245th, 1247th, 1249th, 1251st, 1253rd, 1255th, 1257th



"WE HAVE NOT FOLLOWED CONSIDERED DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. 1.

BOSTON, SATURDAY, APRIL 22, 1848.

No. 12. WHOLE No. 364.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 9 MILK-STREET, BOSTON.

BY J. V. HIMES.

TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies. \$10 for Thirteen copies, in advance.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

No! Never Here.

No! never here may we find our rest,
This is a world of toil and strife;
And they alone are truly blest
Who look beyond this transient life.
When we have passed time's rough seas o'er,
And heaven's beautiful vales appear;
When we have gained that happy shore
We may find rest—but never here.

No! never here—seek in vain
In anguish that is below the skies;
Sorrow and trial, toil and pain
Our pathway cross, and groans arise
On every breeze—we hear the wail
Of suffering millions night and day.
The curse is here—our efforts fail
To banish it from earth away.

"My suits shall have," our Saviour said,
Deep "in tribulation while below;"
Yea, in His footsteps we must tread,
And they were marked by care and woe;
But ah, in me ye shall find peace,
Spoke the same kind and heavenly voice;
And when this transient life shall cease,
Ye shall be with me, and rejoice.

Then never here may we find our rest,
But onward still must keep the eye
Upon that world supremely blest,
There, where our "best possessions lie;"
Soon every sorrow will be o'er,
And anxious care and pain and fear;
Upon that pure and peaceful shore
We shall find rest—but never here.

A. C. J.

Apocalyptic Sketches. No. V.

BY REV. JOHN CUNNINGHAM, D.D.

THE FOUR FIRST TRUMPETS.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God: and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer: and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God. And the angel took the censer, and filled it with fire of the altar, and cast it into the sea: and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up. And the second sound of the trumpet, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood. And the third part of the creatures which were in the sea, and had life, died: and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And the name of the star is called Wormwood: and the third part of the waters became war: and many men died of the waters because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars: so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying, with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound."—Rev. 8:1-19.

The second trumpet sounds, and a new storm sweeps the Mediterranean Sea, and the islands that slept peacefully on its bosom. A volcano or burning mountain falls amid the waves, the Adriatic boils from its depths, the whole coast of Africa is lashed with intermingling flames and floods, ships are set on fire, and blood is shed. This imagery is used by Jeremiah, when he likens Babylon to a burning mountain, just as the former imagery of the first trumpet is used by Isaiah to describe Shalmanezzer and the Assyrians. Have we then an explanation of this trumpet chronologically and pictorially true? We have.—GENESERIC appears upon the stage, the equal of ALARIC, and falls like a burning mountain upon those very shores and islands which his predecessor Alaric had spared—he and his Vandals crossed the African sea—laid siege to Hippo, the city in which Augustine labored, who, as if to present us with evidence of the faithfulness of God to his promises, was removed by death about that time, to the white-robed company of saints, that he might be spared from witnessing or being injured by the devastations that followed. Hippo, his bishopric, and Carthage, were taken by the Goth, and burned, the Vandal fleet swept the Mediterranean, its isles were subjugated—its coasts ravaged—and its people put to the sword. Perhaps it may illustrate the all-but unearthly character of Geneseric, if we quote the question put to him by his pilot. What

course shall I steer? The reply of the chief was, "Leave that to the winds, they will transport us to the guilty coasts whose inhabitants have provoked the Divine justice." Twice the Romans mustered all their war-ships to destroy him, and twice he annihilated them, and this he did chiefly by sending fire-ships into the midst of their fleet. He was the great destroyer of the sea, his march was on its waters, its bosom was his battle-field, the chimes of its waves the sounds that summoned to the battle.—"He spread desolation," says Gibbon, "from the columns of Hercules to the mouths of the Nile," and having finished the work assigned him under this trumpet, he also dies, and disappears from the scene.

The third trumpet sounds—a burning meteor descends, and lights upon the rivers, the springs, and fountains of the earth—it sweeps along the Danube and the Teiss, poisoning their waters, and spreading incalculable mischief, wherever the glaciers melt at the breasts of the transparent Alps, and pour down their waters on the valleys below.

Was there any calamity corresponding to the imagery here employed about A.D. 450? At this very time, there arose ATILIA, commonly called the scourge of God, fierce, powerful, indomitable—his subject princes deemed him supernatural—barbarous kings, says the historian, would not presume to gaze with steady eye on what they deemed his divine majesty. Attila and his victorious Huns moved along the Danube, depopulating and wasting its banks; they next poured down the Rhine, leaving its fair valley a scene of havoc and woe—reducing to ashes Strasburgh, Worms, Spire, Metz, and Treves. After having thus burned up the rivers, he pushed his victorious forces toward the fountains contiguous to the Alps. Pavia, Verona, Mantua, Milan, successively were fed with wormwood, and drank the waters of gall, and were scorched and destroyed by the heat of this "great star, burning as a lamp,"—suddenly he returns, re-crosses the Danube, and is struck dead with apoplexy—the meteor, having done its work, was quenched, and its last lurid rays mingled with the last echoes of the third trumpet.

The fourth trumpet sounds.—The Western Empire has been desolated by land, by sea, and along its rivers—but its sun, and moon, and stars were still shining. Suddenly one third of each of these luminaries is darkened, and the whole firmament over that third is covered with blackness. How was this fulfilled? Thus: The Roman Empire had lost its provinces, its maritime possessions, its armies and navies, and all the sinews of its strength—but it still retained the titles and insignia of sovereignty, it had the outward splendor without the solid foundations of a nation, one other blow was required to be struck to complete the entire desolation of the Western third—the work was to be done—the workman was at hand. "ODOACER, one of the chiefs of ATILIA, starts suddenly into prominence—marches at the head of the Heruli into the very heart of Italy, and commands that the office of Roman Emperor of the West shall be abolished, and the last shadow of departing sovereignty—Romulus Augustus, —a name that ominously embraced those of the founder and of the greatest ruler of the empire, abdicated without an attempt at resistance, and the imperial insignia were transferred to Constantinople, and the Emperor of the East exercised the sovereignty thenceforth. Thus one third of the Imperial Sun was extinguished, and after senators and consuls had twinkled for a little, a night of darkness and unparalleled calamities fell upon the Mistress of the earth, the Queen of nations, the persecutor of the saints. Its foundations, righteousness, and truth, per-

ished, and it fell. Romans ruined Rome—moral disease marked out the pathways along which the Goths, the Huns, and Vandals converged and marched to the capital, and reduced that great empire to a wreck.

After these four trumpets had sounded, and between the fourth and the fifth—a woe is pronounced from heaven, and is heard by the inhabitants of the earth—the hearts of the nations responded to this cry of woe, and almost universal presentiments of its approach were felt and expressed. Of this we have abundant evidence in the writings of the fathers, who almost universally expected about this time the end of the world—they believed that St. Paul's prediction (2 Thess. 2:3) referred to the rise and development of anti-Christ—and that the expression "he who lets" described the Roman sovereignty and empire as the only obstacle to the development of that apostasy, and this anti-Christian apostasy they thought would immediately precede the destruction of the earth. Tertullian writes, "The end of the world is kept back by the intervention of the Roman empire." Jerome cried, from his monastery, "The Roman world rushes to destruction—the hindrance to anti-Christ's way is removing." Martin of Tours said, "Anti-Christ is already born;" and when John the Faster, of Constantinople, assumed the title of Universal Bishop, Gregory declared that "he who did so, is the forerunner of anti-Christ." In a "Mistake," the most public document then in the world, Gregory expressed his conviction, that the last judgment was at hand, earthquakes and plagues desolated the earth, and in one, at Constantinople, 10,000 are stated to have died daily; and a writer,—Procopius,—quoted by Gibbon, says, that one hundred millions were exterminated in the age of Justinian, by plague, and pestilence, and famine. Thus the angel proclaimed from heaven, Woe! woe! woe! and fathers, and popes, and earthquake, and plague, responded amid the smoldering ruins of the empire, Woe! woe! woe! A woe was pronounced from heaven, and humanity recognized in its denunciation the voice of God, and expected it and trembled. Nor was it a small portion or prelibation of the coming woe, that anti-Christ was now completely developed.—Purgatory, private confession, the worship of relics, the merits and mediation of saints, were now recognized doctrines. The Bishop of Rome assumed the name of "Vicar of Christ," that is, called himself anti-Christ, a word which does not mean opposed to Christ, but in the room or place of Christ. The approach of this apostasy was worthy of the name of woe, for never did so colossal a woe oppress the earth, or wear out its inhabitants. What happy hearts has it blighted! what fair lands has it spoiled of beauty! what wars has it kindled! what murders has it committed! what martyrs has it made! what souls has it slain! Assuming the name of Christ, it has done the work of Satan; calling itself Christian, it has perpetrated, under the shadow of that name, the most terrible evils; pretending to set its affections above the world, it has lived and labored only to subjugate the world to its ambition. I have seen the eagle rise and soar with outstretched wing, until he seemed to touch the firmamental ceiling, and bathe his plumage amid sunshine—it seemed as if his heart was set on something beyond the sky, and his eye kindling to catch a vision of it; but in reality, his heart and eye were riveted upon the prey or the quarry that lay below; so has it been with anti-Christ;—he seemed to aim at heaven only to enable him to possess more surely the earth.

The fifth and sixth trumpets I will postpone to a future discussion.

Meantime let us learn from all this, that no one in the history of the earth appears, or speaks, or acts at random, all are under the overruling direction of God. Kings, and emperors, and great captains, and sagacious statesmen, take, as they imagine, their own way, and in the end, each is seen to have been the unconscious agent of the purposes of God; the leaf that falls from the tree, and the monarch that is smitten from his throne, the storm that howls amid the mountains, or sweeps the earth, and the tide of war that devastates an empire, are all sent, or suffered, and superintended by God. Chance is the great atheistic monosyllable. It is the atheist's creed, his worship, his god, but it has no place in the Christian's Bible, and it ought to have none in a Christian's heart. Providence and Revelation equally prescribe it.

How uncongenial to the world is the Gospel of Christ,—persecution and persuasion have been employed against it by turns. The bribe of the statesman and the bayonet of the soldier have been had recourse to in turns, in order to crush it, but it has risen from every conflict radiant with greater beauty; the hundred hands of infidelity cannot destroy it; the branch of the oak may as soon be broke by the wasps that settle on it, or the rock be uprooted by the sea birds that caw above it, as Christianity be put down by its opponents, or finally and fatally betrayed by its professed friends. The church may be in danger, but Christianity never; the chapel may be deserted, but Christ will have a people; the minister may become apostate, but Jesus Christ remains the same, yesterday, to-day, and forever; the earthen vessel may be broken to shivers, but its precious contents will be unscathed, and its fragrance spread only the wider.

In sunshine and in storm, by night and by day, through good report and through bad report, the great mission of the Gospel has been carried on with various success. Its sacred banner has been borne by saints and martyrs, with the wind and against the wind, from the Jordan to the Tiber, the Thames, the Nile, and the Mississippi. Its glad sound has been lifted up and heard on the sea waves, amid the noise of cataracts, and the tumults of the people; the communion table has been spread in all places of the earth; and the baptismal font has been filled from all waters, from the fountains of Nubia, and from the roaring geysers of northern lands. And, wherever that blessed Gospel has been received in simplicity, it has achieved the most beneficent results. It has no sooner touched the shackles of the slave, than, disenthralled and unfettered, he has stepped into that freedom with which the truth makes free. Crushed and controverted as it has been at every step, it has dotted the broad earth with holy temples as with stars, and made them the rallying places for the overburdened hearts and the shattered hopes of the children of men. In spite of fierce opposition, it has been woven into the literature of nations, and into the languages of the earth. At this day it gives some of its coloring to the conversaciones of coteries, and to the talk of the streets. It still enters palaces with the majesty of a queen, and descends into cottages with the cordiality and kindness of a mother or a sister. It mingles with our griefs, and waits upon our sicknesses. It hallows the ties of marriage, and mitigates the separation and the sorrows of the grave. It is the joy of the good, the strength of the feeble, the hope of the wise, the glory of saints—and, blessed be God, it shall know no end; its "silver cord" never shall be loosed, its "golden bowl" shall never be broken.

Beneficent as the Gospel is, it is painful to learn, that its least victories have been the

fruits of tears and suffering. It "came by blood," and by blood it has been perpetuated. But it has been found, and clearly evolved in every cycle of its progress, that the truths thus written in blood have been more widely read, as well as more enduring, than if engraven with the point of a diamond on the rocks of every quarter of the globe. From Pope Pharaoh to Pope Pius IX.—from the College of Baal to that of the Congregation of Sacred Rites at Rome—from the massacre of the innocents at Bethlehem to that of St. Bartholomew and the Sicilian Vespers—the meek-hearted followers of the Cross have been "sawn asunder," and burned, and endured "cruel mockings;" but all this and incalculably more persecution has failed to arrest its progress. It has rather fanned its hallowed flame. It has blown far and wide the ashes of the martyrs over many a rood, there to take root and grow up, and bear Cadmean harvests of yet more holy, more undaunted men.

Philosophy, with its cobwebs, tried to perplex its witnesses; and Power, with its weapons, strove to extirpate them. Vial after vial was poured out upon the meek confessors of the Christian faith, constituting a series of successive persecutions, unparalleled for cruelty in the history of mankind. But the death of the martyr was not the destruction of his creed. On the contrary, his blood fell as dew upon the truth, and made it flourish the more. The air became as the trumpet of jubilee, and the winds of heaven as winged angels, wafting the tones of the Gospel from sea to sea. Opposition served only to brighten the hallowed lights, or to concentrate their scattered rays into an intenser focus; rendering more visible, and thereby more glorious, the sainted ones that suffered—and more monstrous still the surrounding grim and spectral superstitions of the earth. The Gospel, in spite of opposition, was eventually throned above the Cæsars.

The trees of the forest have fallen, but the Vine brought out of Egypt has been rooted by the tempest. Its branches have been swept by successive storms, and its boughs have been hewn and trodden down by the Cains, and Herods, and Neros, and Hildebrands of the earth; but, like the Banyan tree, it has only multiplied its roots and spread the more. The philosophical mythologies of Greece, and the warlike rites of Rome, have passed away; the priesthood of Levi, and the flames of Quirinus, have retired from their altars, and the wide earth scarcely renders back one echo of their voices; but the Gospel endures—nay, it flourishes, deriving fresh strength from the wrecks of error, and new beauty from the contentions of truth.

In the worst of times, and in the most terrible apostacy, God has a people. In the most unfavorable circumstances, and in the least suspected ages, they are and have been found; bleak indeed must that desert be, in which there is no oasis, and Alpine snows must have more than Alpine cold, amid which no floweret blooms; we may not see them, but God does, and even we, dim as our vision is, if we will only look below the turbid and agitated surface, shall see a silver stream that flows onward in beauty and in splendor to the main. We see, at every stage of the providential dealings of God, punishment seizing on priest and people the moment they apostatize from the gospel of Jesus. We have, in those early instances in the history of Europe, a rehearsal, on a greater or smaller scale, of the future history of Christendom; we have the lesson writ on ruins, on battle-fields, that it is an evil and a bitter thing to depart from God.

What a monument of this truth has Britain been! When the continent of papal Europe was overrun by the ruthless conqueror, when its cities were turned into barracks for his troops, and its cathedrals into stables for his cavalry; when national destruction swept them with its besom, England was spared, like Judah amid the tribes. Pestilence, famine, war, lowered in the far distant horizon, but dared not converge. She alone prospered. Her sun set not. Her renown went forth among the nations. The sword that was invincible everywhere, had no edge when lifted up against her. This was owing to nothing but her Protestantism. Her recognition of the God of truth, her grasp of the Bible, her prevailing protest against Popery, were her strength, her glory, her palladium, and her shield. Let us be faithful, even if all around should become apostate. Let us cleave to truth, even if kings should come down from their thrones to patronize, and prelates from their palaces to consecrate a lie, and when other Alarics and Attilas shall come forth at the bidding of God, to scourge the apostate, either we shall

be preserved amid the desolation, or, like Augustine, we shall be removed from it to the realms of eternal peace; our only safety is our highest duty. Faithfulness to truth is our only defence: we are here for this end. To protest against error, to stand up for the gospel, to spread it at all sacrifice,—to be pioneers, and thus prepare the way of its progress if we cannot be missionaries and preachers,—to be the salt that unobtrusively leavens, if we cannot be the lights that visibly illuminate,—to have no aim paramount but the glory of God. This is Christianity; this is privilege; this is peace.

END OF LECTURE V.

Satanic Activity.

BY CHARLOTTE ELIZABETH.

"The angel of the bottomless pit" is called Abaddon, or Apollyon, a destroyer, (Rev. 9:11,) and in the work of destruction his activity is indeed great. When we reflect on the extent of our globe, on the number of its inhabitants—an ever-changing, ever-increasing population—during almost sixty centuries, and the vast varieties of mind, temper, disposition, and circumstances that prevent the history of any one among them from being the history of any other; when, too, we remember that of all these multitudes not one has escaped the temptation of the devil, and that the main bulk of the whole have been doing his will, promoting his interests, and acting in harmony with his general design, in the face of all the evidences that crowd around them to the being and power of a holy, just, and beneficent God—we surely must discern the characteristic of amazing activity in him who keeps so mighty a host true to his interests, and blind to their own.

When Noah preached righteousness to the men of his generation; and verified his warnings by preparing before their eyes the ark, which was to preserve all flesh that did not perish in the coming deluge, he made not a single convert to his doctrine; and the angel of the bottomless pit swept off the whole generation of men into his own abode, one family only being reserved. Scarcely was that reserved family re-established on earth's surface, when he beguiled the godly patriarch into an act of intemperance; and this transgression the enemy also turned to such advantage, that it laid a third part of his progeny under a malediction, of which Satan well knew how to avail himself for further mischief. He fastened on the posterity of Canaan with peculiar tenacity; and plunged them into every abomination. So far as the Bible traces their history, we find it one of perpetual crime and suffering; and at this day their condition, physical, moral, and spiritual, is a blot on the name and nature of man. What prodigious activity has he shown, and how extensively, how unremittently have the rulers of the darkness of this world debased and afflicted the children of Canaan!

Shem had a blessing, and Japheth also, which Satan could not hope to reverse; but against each of their races he has prevailed in a signal manner, and to this day he glories in the triumph achieved. From Shem, a single family was chosen, to be blessed above all the nations of the earth, and to be a universal blessing.—To them were committed the laws and the oracles of God; through them alone was he revealed, and his will made known to the world; and above all, of them was to come that seed of the woman, promised even in the hour of man's transgression, who should bruise the serpent's head, and finally destroy him and his works. The history of Israel is a continued history of Satanic diligence: he led Abraham, Isaac, and Jacob, into acts of most sinful dissimulation; Sarah, into tyranny and injustice; Rebecca and Leah, into most gross deceit. In them he indeed exhibited himself as the father of lies; and in the sons of Jacob, proved himself the "murderer from the beginning." He stirred up the king of Egypt to destroy their progeny, by oppression, and by bloodshed; and to resist the delivering hand of the Lord, until the waters of the Red Sea swept the whole mighty host of Egypt at once into hell. He then followed the rescued people through the wilderness, exciting them to every species of provocation that might compel the Lord to destroy them; and succeeded even in drawing them to forsake the worship of their own God, the Lord of heaven and earth, for that of devils. While Moses was absent, receiving from Jehovah the law which had been promulgated with such fearful majesty but a few days before from Mount Sinai, and while the mountain yet smoked with fire from heaven, Satan drew them into idolatry the most gross; even surpassing that of the Egyptians; for what they wor-

shipped was the mysterious, though irrational creation of God, while the Israelites paid divine homage to what, but the day before, had dangled from their own ears. The terrible example made did not reclaim them; they went on to transgress, and were soon drawn into an active participation of the idolatrous sin of the Canaanites, whom they had been commanded for that very sin to destroy. Balaam had no power to curse Israel, but he prevailed, by Satan's subtlety, to make them curse themselves. After many generations had passed away, each exceeding the former in iniquity, the revolt became so grievous, that ten out of the twelve tribes were cast off; delivered up to themselves and to Satan, and whither he has conducted them, or where they now abide, no man doth know.

The two that were left, instead of taking warning by their dreadful fate, went on to provoke the Lord to jealousy, until they, too, in righteousness, though reluctant judgment, were delivered into the hands of their enemies for severe chastisement: and this had such an effect on them, that, as a body, all the wiles of the devil have not prevailed again to involve them in the guilt of idolatry. This, which had been the powerful engine of Satan for so many ages, now failed; and did he therefore abandon the hopeless task of inviting them to rebellion?—No: his craft—which may the Lord speedily and forever confound!—discovered another mode of rendering void the gracious purposes of God toward them: and he gradually substituted for the immutable, perfect law of Jehovah, the commandments of vain, foolish men: he first encumbered, then superseded, the written word, by means of traditions, which, being reduced to writing, usurped the place of Holy Scripture; and by that means so completely blinded the eyes and hardened the heart of the chosen people, that when, at the appointed time, the Deliverer, the Messiah, the Lord whom they looked for, suddenly came, they despised, rejected, hated, and crucified him!

For this, destruction, terrible destruction, came upon them: and alas! not to the pages of the Bible, but to the streets of our own cities, the hovels of our own villages, must we turn, to know what, through the hateful devices of the devil, has befallen Israel—to see how the Lord hath dealt with the dearly-beloved of his soul. The contemplation is enough to weigh down the most rejoicing spirit in bitter grief and despondency: but, blessed be the Lord! this dispensation of wrath is well nigh passed away. "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof." Ps. 102:13, 14.

When the Lord Jesus appeared among the people, who for many centuries had eagerly looked for his advent, he chose out twelve men to be the witnesses of his mighty works, the companions of his laborious path, the privileged intimates of his merciful bosom. Of these, Satan fixed on one, took up his abode in him, transformed him into his own image, and wrought in him to become the betrayer and murderer of his Master. The reading through any one of the four Gospels, with a continual reference to the part that Satan was acting all along, will give an awful idea of his indefatigable diligence.

We now come to Japheth; his posterity, reckoned among Gentiles, as having no part in the very peculiar advantages belonging to this branch of Shem, were received into participation of their rich privileges, and indeed into their place altogether, until the indignation against them should be accomplished. Grafted into the good olive, (Rom. 11:17,) they became living branches: and though Satan might exult in the total ruin of Israel, the destruction of the holy city, and desolation of the goodly land, he had the mortification of seeing that Christ had yet a church, though Israel was not gathered; (Isa. 49th;) and that his word would run and be glorified throughout the world; to the ends of the earth, and in the isles of the sea. He therefore set himself to defile and destroy the Gentile church, even as he had done the Jewish: and two of his stale devices were found effectual here. By means of oral traditions, abundantly falsified, he set aside the Scriptures: and so having made the commandments of men more valid than the commands of God, he contrived by their means to bring in idolatry; not under its real title of idol-worship, or devil-worship, but on the principle of the golden calf, proclaiming a feast to Jehovah, while eating and drinking, dancing and rejoicing, in honor of the manufactured abomination of their own device. To such an extent did he succeed, that

out of the whole mass of the Gentile church, occupying the place of the Jew, and with pious horror trampling him under foot, only a very small, unknown, or, where known, persecuted and butchered remnant, could be found, who did not far outdo the Jew in the worst of his iniquities.

But the Bible remained; and some were found to read it: and through the obstinate fidelity of the scorned, detested Jew, this new counterfeit of Christianity, with all hell at his heels, could not falsify the blessed text. By its means, the faith of God, never extinguished, fully revived and spread abroad, and occasioned a great falling off from Popery to Christ. Here was a fresh call upon the indefatigable diligence of Satan: he responded to it by bringing in as many heresies, and by effecting as many divisions as he possibly could among those who held aloof from the idolatrous system; in the hope that he should yet be able so to arm it again with temporal power, as to crush the little flock of Christ within its gigantic jaws. In this position he now stands, working among the three branches of the human family, with the angry zeal of one who knows that his time is very short. The descendants of Canaan he keeps in bondage of body and soul the most galling, the most degrading that man can submit to; and until within a short period, he had power even over a truly enlightened Christian nation, to make them active agents in perpetuating, yea, in aggravating, the horrors of his yoke on the necks of their sable brethren. Shem's principal representatives, the chosen highly-favored children of Jacob, are yet wholly blinded to the great truth which they have conveyed to us; and with the books of the Old Testament in their hands, and with the deepest reverence for all that Moses and the prophets have written concerning Christ, their eyes are withheld from recognizing the substance of the shadow which they so cherish: and with the view of the water of life flowing across their path, they perish in unslaked thirst. The fiction with which Satan has long deceived so large a portion of nominal Christendom, is still sustained; and up to this time he keeps his ground, in defiance of increasing light on all sides; so that we only now and then hear of an individual rescued from the dominion of that blasphemous cheat, and enabled to see the snare coiled around him; while full as many, brought up in the doctrine and worship of the true God, turn aside unto fables, and believe the lie. When we consider that of all these multitudes, and the myriads beside who have not been specified, every single individual requires the vigilant superintendence of some subtle spirit to continue his delusion, to harden him against the truth, and even against the pleadings of his own natural reason, and the surrounding evidences of a power, goodness, holiness, that he refuses to acknowledge, we may partly conceive what active duty is required of each several angel among the fallen host: and how prodigious must be the diligence of their leader, ever seeing and directing such a complicated work.

In this instance alone, we have gone beyond the track of Scripture history; but not that of prophecy. The Bible sets forth what should come to pass; and we look at what has occurred, and what will yet occur, before our eyes. The prolonged bondage and wretchedness of Canaan's race, the unbelief, dispersion, and continued degradation, of Israel, and the great apostacy from the Christian church, with its duration and consequences, are all most exactly foretold. And Satan, as "the God of this world," "the prince of the power of the air," "the spirit that now worketh in the children of disobedience," is distinctly shown to be their governor, until, by the operation of the Holy Ghost, they are delivered out of his hand, and translated to the kingdom of God's dear Son.

Prophecies of Moses Concerning the Jews.

BY THOMAS NEWTON, D. D.

(Continued from our last.)

5. Nay, it was expressly foretold, that not only the men, but even the women should eat their own children. Moses had foretold the same thing before, (Lev. 26:29.) "Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat." He repeats it here, ver. 53, "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters;" and more particularly, ver. 56, &c. "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness,—she shall eat her children for want of all things secretly in the siege and straitness, wherewith thine enemies shall distress thee in

thy gates." And it was fulfilled about 600 years after the time of Moses among the Israelites, when Samaria was besieged by the king of Syria, and two women agreed together, the one to give up her son to be boiled and eaten to-day, and the other to deliver up her son to be dressed and eaten to-morrow, and one of them was eaten accordingly. (2 Kings 6:28, 29.) It was fulfilled again about 900 years after the time of Moses, among the Jews in the siege of Jerusalem before the Babylonish captivity; and Baruch thus expresseth it (2:1, &c), "The Lord hath made good his word, which he pronounced against us, to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses, that a man should eat the flesh of his own son, and the flesh of his own daughter;" and Jeremiah thus laments it in his Lamentations, (4:10), "The hands of the pitiful women have sodden their own children, they were their meat in the destruction of the daughter of my people." And again it was fulfilled above 1500 years after the time of Moses in the last siege of Jerusalem by Titus, and we read in Josephus particularly of a noble woman's killing and eating her own sucking child. Moses saith, "The tender and delicate woman among you, who would not adventure to set the sole of her foot upon the ground, for delicateness and tenderness;" and there cannot be a more natural and lively description of a woman, who was according to Josephus, illustrious for her family and riches. Moses saith, "she shall eat them for want of all things;" and according to Josephus, she had been plundered of all her substance and provisions by the tyrants and soldiers. Moses saith, that she should do it "secretly;" and according to Josephus, when she had boiled and eaten half, she covered up the rest, and kept it for another time. At so many different times and distant periods hath this prophecy been fulfilled; and one would have thought that such distress and horror had almost transcended imagination, and much less that any person could certainly have foreseen and foretold it.

6. Great numbers of them were to be destroyed, (v. 62). "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude." Now not to mention any other of the calamities and slaughters which they have undergone, there was in the last siege of Jerusalem, by Titus, an infinite multitude, saith Josephus, who perished by famine; and he computes, that during the whole siege, the number of those who were destroyed by that and by the war amounted to 1,100,000, the people being assembled from all parts to celebrate the passover: and the same author hath given us an account of 1,240,490 destroyed in Jerusalem and other parts of Judea, besides 99,200 made prisoners; as Basnage has reckoned them up from that historian's account. Indeed there is not a nation upon earth, that hath been exposed to so many massacres and persecutions. Their history abounds with them. If God had not given them a promise of a numerous posterity, the whole race would many a time have been extirpated.

7. They were to be carried into Egypt, and sold for slaves at a very low price, (v. 68). "And the Lord shall bring thee into Egypt again, with ships; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." They had come out of Egypt triumphant, but now they should return thither as slaves. They had walked through the sea as dry land at their coming out, but now they should be carried thither in ships. They might be carried there in the ships of the Tyrian or Sidonian merchants, or by the Romans, who had a fleet in the Mediterranean: and this was a much safer way of conveying so many prisoners, than sending them by land. It appears from Josephus that in the reigns of the first two Ptolemies many of the Jews were slaves in Egypt. And when Jerusalem was taken by Titus, of the captives who were above seventeen years, he sent many bound to the works in Egypt; those under seventeen were sold; but so little care was taken of these captives, that 11,000 of them perished for want. The markets were quite overstocked with them, so that Josephus says in another place, that they were sold with their wives and children at the lowest price, there being many to be sold, and few purchasers; so that hereby also was verified that of the Psalmist, (44:13), "Thou sellest thy people for nought, and takest no money for them." And we learn from St. Jerome, that "after their last overthrow by Adrian, many thousands of them were sold; and those who could not be sold, were trans-

ported into Egypt, and perished by shipwreck or famine, or were massacred by the inhabitants."

8. They were to be rooted out of their own land, (v. 63): "And ye shall be plucked from off the land whither thou goest to possess it." They were indeed plucked from off their own land, when the ten tribes were carried into captivity by the king of Assyria, and other nations were planted in their stead; and when the two other tribes were carried away captive to Babylon; and when the Romans took away their place and nation; besides other captivities and transportations of the people. Afterwards, when the Emperor Adrian had subdued the rebellious Jews, he published an edict forbidding them upon pain of death to set foot in Jerusalem, or even to approach the country round about it. Tertullian and Jerome say, that they were prohibited from entering into Judea. From that time to this, their country hath been in the possession of foreign lords and masters, few of the Jews dwelling in it, and these only of a low, servile condition. Benjamin of Tudela, in Spain, a celebrated Jew of the twelfth century, travelled into all parts to visit those of his own nation, and to learn an exact state of their affairs; and he hath reported, that Jerusalem was almost entirely abandoned by the Jews. He found there not above two hundred persons, who were for the most part dyers of wool, and who every year purchased the privilege of the monopoly of that trade. They lived all together under David's tower, and made there a very little figure. If Jerusalem had so few Jews in it, the rest of the Holy Land was still more depopulated. He found two of them in one city, twenty in another, most whereof were dyers. In other places there were more persons; but in Upper Galilee, where the nation was in greatest repute after the ruin of Jerusalem, he found hardly any Jews at all. A very accurate and faithful traveller of our own nation, who was himself also in the Holy Land, saith that "it is for the most part now inhabited by Moors and Arabians; those possessing the valleys, and these the mountains. Turks there be few; but many Greeks, with other Christians, of all sects and nations, such as impute to the place an adherent holiness. Here be also some Jews; yet inherit they no part of the land, but in their own country do live as aliens."

9. But they were not only to be plucked off from their own land, but also to be dispersed into all nations, (v. 25), "And thou shalt be removed into all the kingdoms of the earth;" and again, (v. 64); "And the Lord shall scatter thee among all people, from one end of the earth even unto the other. Nehemiah (1:8, 9) confesseth that these words were fulfilled in the Babylonish captivity; but they have more amply been fulfilled since the great dispersion of the Jews by the Romans. What people, indeed, have been scattered so far and wide as they? and where is the nation, which is a stranger to them, or to which they are strangers? They swarm in many parts of the East, and spread through most of the countries of Europe and Africa, and there are several families of them in the West Indies. They circulate through all parts where trade and money circulate, and are, as I may say, the brokers of the whole world.

10. But though they should be so dispersed, yet they should not be totally destroyed, but still subsist as a distinct people, as Moses had before foretold, (Lev. 26:44): "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them." The Jewish nation, like the bush of Moses, hath been always burning, but is never consumed. And what a marvellous thing is it, that after so many wars, battles, and sieges, after so many fires, famines, and pestilences, after so many rebellions, massacres, and persecutions, after so many years of captivity, slavery, and misery, they are not destroyed utterly, and though scattered among all people, yet subsist as a distinct people, by themselves? Where is anything comparable to this to be found in all the histories, and in all the nations under the sun?—(To be continued.)

Fourth Universal Monarchy.

NUMBER XIX.

"When the king of the Lombards and the Bretwalde of the Anglo-Saxons thus embraced the faith of the pope, the heads of all the conquering tribes then reigning in the western empire, were Catholics, and united in assuming the peculiar relations of the wild beast, by arrogating legislative and judicial authority over religion, and the nationalization of their churches; and the commencement of their

agency as blasphemers, is probably to be dated at that period." We have brought sufficient evidence of the legal establishment of the Catholic church by the ROMANO-GERMAN DYNASTY. The third great event of this period will claim our attention; and as it is one showing a peculiarity of our views, we shall be indulged in remarks more at large.

THE HEALING OF THE SIXTH HEAD. We shall show, first, WHAT EVENT is symbolized; second, WHEN it took place.

1st. WHAT EVENT is here symbolized? The weight of proof will be brought in the answer of this question. The wound has been noticed in previous numbers. To those the reader is referred for examination, before entering into the examination of the present subject. We there stated that the first four trumpets symbolize the thrusts made at the sixth or imperial head by the Romano-German family, which eventuated in the infliction of a deadly wound on that head, A.D. 476. The diadem passed to the second family, and was supported by that dynasty in the form of a decem-regal REGENCY, until the healing of the deadly wound. By the healing of the wound, we understand the RE-ESTABLISHMENT OF THE IMPERIAL ADMINISTRATION OF THE LATIN GOVERNMENT. We have already spoken of the transfer of the diadem to the second dynasty of the Latin government.—The supreme power is denoted by a crown, or diadem. Where that is, there is a head. The diadem passed to the ten horns, and supreme power was again transferred to an imperial administration. The scriptures which refer to the event now under consideration, are as follow: "I saw that one of its heads was, as it were, wounded to death; and its death-wound was healed." "Here is the mind which has wisdom. The seven heads are seven mountains where the woman sits on them (the waters), and are seven. Five have fallen, one is, the other has not yet come, and when it has come it must continue a short time. And the wild beast, which was and is not, is itself also an eighth, and is of the seven, and goeth to perdition. And the ten horns which thou didst see are ten kings which have not yet received a kingdom (singular), but receive power as kings in one hour with the wild beast. They have one mind, and give their power and authority to the wild beast. They shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they who are with him are called, and chosen, and faithful. And the ten horns which thou didst see, and the wild beast, they shall hate the harlot, and make her desolate, and naked, and eat her flesh, and burn her with fire; for God has put it into their hearts to do his will, and to pursue one course, and to give their kingdom to the wild beast, until the words of God shall be fulfilled."

From the above quotation we learn, first, that this wild beast has an eighth head, which is one of the seven; 2d, the term kingdom implies that the ten powers are united under one supreme rule—which we denominate decem-regal; 3d, the wild beast exists during the continuation of the wound, and later, as he is said to be the eighth head; 4th, they support the wild beast through all his persecutions of the saints.

We have traced the history of the fourth monarchy until the supreme power passes to the German nations. We have seen those nations adopt the laws, language, and religion, of Rome, and thus become Romanesque. Let us trace them still further, and view them re-establishing the wounded imperial power, and supporting that power through all dangers for a thousand years, and some light may dawn upon the above passages. The history of the Romano-German empire—or of that family under its imperial administration—forms the key of the 17th chapter of the Apocalypse. The history of that empire will now come under notice. While its history is traced, let the reader keep the 17th chapter of Revelations before him.—The following facts are collected from Gibbon, Tacitus, Schmidt, Heeren's "Political Constitution of Europe," Kolrausch's history of Germany, "Moehler on Symbolism, or the Elements of Christianity," Niebur's history of Rome. The points we desire to establish are these: 1st, the Latin imperial administration, or fourth monarchy, was restored in the German empire, in the year 800; 2d, that the nations of Europe, or decem-regal power, from the above date, became auxiliary to that administration; and found it to be their policy to support the German empire; 3d, that that government, together with its auxiliaries and descendants, constitute the "iron-clay," or Romano-German dynasty, or the empire of the

beast, which shall array itself against the "Word of God," and his army, in the final contest; 4th, that this great anti-Christian league formed the persecuting power of the forty-two months.

1. The Latin imperial administration was restored in the establishment of the German empire, A.D. 800. On this proposition, see Gibbon's "Decline and Fall of the Roman Empire." "On the festival of Christmas, the last year of the eighth century, CHARLEMAGNE appeared in the church of St. Peter; and, to gratify the vanity of Rome, he had exchanged the simple dress of his country for the habit of a patrician. After the celebration of the holy mysteries, Leo suddenly placed a precious crown on his head, and the dome resounded with the acclamations of the people, 'Long life and victory to Charles, the most pious Augustus, crowned by God the great and pacific EMPEROR of the Romans.' The head and body of Charlemagne were consecrated by the royal unction: after the example of the Cæsars, he was saluted, or adored, by the pontiff; his coronation oath represents a promise to maintain the faith and privileges of the church." Is not this an oath of the beast to carry the harlot? And who was Charlemagne? "The dignity of his person, the length of his reign, the prosperity of his arms, the vigor of his government, and the reverence of distant nations, distinguished him from the royal crowd; and Europe dates a new era from his RESTORATION OF THE WESTERN EMPIRE."—Gibbon. That empire was not unworthy of its title: and some of the fairest kingdoms of Europe were the patrimony or conquest of a prince who reigned at the same time in France, Spain, Italy, Germany, and Hungary." Charlemagne, according to Kolrausch, was of German origin—an Austrasian Frank. He cultivated the German language, and wrote a German grammar. He made the Rhine the central part of his empire. The same author states, that this empire was formed at the Christmas, A.D. 800. He (Charlemagne) was present in Rome when a vast multitude were assembled; and high mass being ended, Charles knelt at the altar, when Leo, the pope, bringing forth an imperial crown, placed it upon his head; when the whole assembled multitudes, gathered from every nation of the west, exclaimed, Charles Augustus, crowned by the Almighty, the great and peace-bringing emperor, Hail, all hail, and victory. Thus in three hundred and twenty-four years, the year after Romulus Augustus had lost the Roman imperial dignity, it was renewed by Charlemagne, who, as a patrician, was already the chief protector of Rome. He himself attributed so much importance to the imperial coronation, that all his subjects, from twelve years of age and upwards, were obliged to renew their oaths of allegiance. His power was now extended over Italy, France, Catalonia, the Balearic islands, and on the other side as far as the North Sea, the Elbe, the Bohemian forests, the Raab, and the mountains Croatia, thus even over the greatest portion of the ancient Roman empire in Europe. By this solemn act Charles' grand undertaking was completed, according to its outward form. All the Christian nations of German origin, excepting England, were united in one large body, and Charles, as their temporal chief, was crowned by the ancient, and by God's guidance, RENEWED title of Roman emperor. As such, he was the chief protector of the church. By the Franconian synod he was styled the regent of true religion, as well as guardian of justice and peace in Europe: and under his powerful protection, the recently planted germ of fresh life and new moral cultivation could safely develop itself without being trampled upon by the destructive contentions of nations. This was the great aim and purpose of the Roman imperial dignity, as renewed by the German, and as Theodoric (the Ostrogoth) had contemplated, which Charles alone, however, was enabled, by his power, to call into existence—an object which has ever continued to be fostered in the heart of every noble and magnanimous emperor succeeding to the throne of the German empire. Charlemagne is called the father and creator of the Germanic age.—After the death of Charles, the empire began to contract its limits. France was separated forever from Germany at the treaty of Verdun, August 11th, 843. Otto I., emperor of Germany, was crowned emperor of the Romans, A.D. 962, and thus kept up the transfer made by Charles the Great. Thus a great burden was placed on Germany, making its emperors the emperors of the Romans: but such was necessary in the great chain of historical events. Under the reign of Otto II., the Romans took an oath to elect no pope in the future without

the consent of the emperor. The popes, from this time, again called the emperor lord.
J. P. WEETHEE.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 22, 1848.

Funds Wanted.

We have been very much indebted to our many generous patrons, for their kindness in anticipating our financial wants, since the commencement of this volume. We are now near the middle of the volume, from which time to the close funds usually come in rather sparingly. Our readers are aware, that the expense of publishing our present enlarged sheet is very much greater than that of previous volumes, and that they get twice the amount of reading, in the present size of our paper, that they did in its original size, and at no additional expense to themselves. To enable us to meet our increased expenditures, at the same price to our subscribers, it is necessary, that what we give them in the additional amount of reading, should be made good by additional promptness on their part. As we said before, our expenses have been much increased for the paper; so have they also been great for the publication of tracts, and other matter for the furtherance of the cause; and for which we have thus far received very scanty returns. We have bills coming due in a few weeks, to the amount of several hundred dollars, to meet which we have to make this frank appeal to the generous sympathies of our subscribers.

We notice on our books large numbers of names who have not paid for the present and past volumes, and who have not signified their inability to meet their obligations to us. We hope all such will do so as soon as they well can; for we need the money, and it will be much easier to receive and credit each the little sums due us, than to send a letter and bill, as we shall have to do, to those from whom we do not previously hear, before the end of the volume. We also wish to receive and expend our actual dues, before we are forced to beg of those of our patrons who have so long stood, with open hearts and hands, ready to give us the needed assistance, when other sources of help shall fail.

As a word to the wise is sufficient, we trust that so many of the wise ones will understand our present need, as to enable us to be as prompt in meeting our obligations, as we wish them to be in theirs.

We shall continue the *Herald*, even if we have to assume heavy responsibilities, as we have had to do frequently in days past,—not being afraid to trust our God, or our patrons, that, as before, they will come to our assistance, relieve our embarrassments, and enable us to enjoy the satisfactory feeling, that we "owe no man anything."

Questions.

1. "I wish, my brother, some light on the following passages:—In Dan. 2:44, it reads: 'And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.' &c. These kingdoms, or kings, you suppose synchronize with the ten horns of the dreadful and terrible beast of Dan. 7:7. In the 5th verse, another little horn 'plucks up by the roots three of the first horns.' How, then, can they remain, and their names in modern times be given, if they were 'plucked up by the roots'? In your lecture at the New York Tent Meeting, you gave their modern names as follows: 1. France; 2. Austria; 3. Lombardy; 4. Portugal; 5. Spain; 6. Rome; 7. Sardinia; 8. Great Britain; 9. Sweden; 10. Denmark. The question is,—If the three were plucked up by the roots, how can they remain?"

2. "By what mode of interpretation can we apply Rev. 12:9—'And the great dragon was cast out, that old serpent, called the Devil, and Satan'—to Pagan Rome, and Rev. 20:2, which reads—'And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years'—to Satan himself, who, Peter says, 'goes about as a roaring lion, seeking whom he may devour'?" You will not, my brother, think me a cavalier, but an honest seeker after consistent and harmonious truth.

"Thy brother sincerely, seeking the whole truth,
THOS. SMITH."

1. In reply to the first, we cannot give our view better, than by quoting the following extract from BIRKS' "Four Monarchies":—

"The ten horns may not be strictly permanent, but admit of partial change. Some may, perhaps, fall, or be blended, and then re-placed by others. The tenfold character may thus be dominant through the whole, and appear distinctly at the beginning and close of their history, though not strictly maintained every moment. The following reasons may be given for this view.

"First, it avoids the opposite difficulties of the primary and the territorial definition of the kingdoms. It recognizes the kings as ruling powers, not local divisions, three of which may, therefore, be uprooted. Yet it extends the fulfilment through the whole range of European history, instead of confining it to one corner of time. It also accounts for the same number, ten, being still found at the fall of Babylon.

"Next, it has a direct warrant in the vision of the image. For these kings 'mingle themselves with the seed of men, but shall not cleave one to another.' This implies temporary and partial union, and then renewed separation. And these changes will of course alter the list of actual kingdoms.

"Further, it results at once from the uprooting of three horns. For since after this the number is still ten, (Rev. 17:16,) the three uprooted horns must have been re-placed. And unless they are re-placed at the same instant, there will be an interval in which the number is not exactly ten. But a deviation, then, from the precise number, and a change in the kingdoms, is consistent with the emblems, and directly implied in them.

"Two distinct analogies, the only two which Scripture affords, teach the same lesson. In the twelve tribes, when Levi was separated for the service of God, Manasseh was introduced as a distinct tribe in his room. Again, when Dan is omitted, (Rev. 7,) perhaps in allusion to his idolatry, Levi is restored to complete the number. There are two distinct cases of substitution, yet the tribes are twelve in each instance.

"The case of the twelve apostles is quite similar. When Judas fell by transgression, Matthias was chosen in his room. The number twelve was still maintained, though one of those first numbered had fallen away. These reasons all lead to the same conclusion, that some of the ten kingdoms may be merged into one, or be broken off from the rest; and yet are re-placed by others, so that the same number re-appears at the close of their history. The variety of lists, which have been made such an objection to the truth of the fulfilment, is therefore easily explained, and is quite consistent with the words of the prophecy."

1. You also ask, "By what mode of interpretation can you apply Rev. 12:9—'And the great dragon was cast out, that old serpent, which is the Devil, and Satan, which deceiveth the whole world'—to Pagan Rome, and Rev. 20:2—'And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years'—to Satan himself, who, Peter says, 'goes about as a roaring lion, seeking whom he may devour'?"

We would reply, that in each case we understand that Satan himself is referred to. Pagan Rome can be brought to view in the 12th chapter only as it is influenced and actuated by Satan himself. That the 12th refers to Satan primarily and individually is evident from the context. He was a being cast down from heaven, (v. 7,) where there was war, where MICHAEL and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, but was cast out. Who is the dragon that is cast out? What follows in v. 9 serves no purpose but to explain who this dragon is: it is an explanation of the figure, and consequently is no figure. The dragon is defined to be "that old serpent"—what "old serpent"? No believer in revelation can doubt that the old serpent, which tempted Eve, is referred to. To make it more evident, and to avoid the skepticism of the most incredulous, the Holy Spirit condescends to inform us by what other names he is called—"the Devil, and Satan." Where is he thus called?—In Matt. 4th we read that Jesus was tempted of the devil—that the devil took him up to the Holy City, to a high mountain, &c. &c. He is called Satan in Job, and other places, where he is represented as walking to and fro in the earth, as going up and down in it, as being permitted to try the integrity of Job, &c. If, therefore, we permit the Bible to be its own interpreter, we must understand that this dragon cast down from heaven is the same old serpent that tempted Eve, is the being called devil, that tempted CHRIST, and the Satan that could not turn Job from the integrity of his purposes—the same being that deceiveth the whole earth, that moved the four kingdoms to carry out plans of his, and pre-eminently used Pagan Rome as the master-piece of all his machinery. Satan was not only cast down to earth, but his angels were cast down with him.

This dragon is used to symbolize Pagan Rome because Pagan Rome was the agent he used to accomplish his revengeful purposes against CHRIST, whom he wished to crush, but was only permitted to "bruise his heel," as was predicted in Eden. And now it remains to fulfil the remaining portion of it, "He shall bruise thy head." As preparatory to it, an angel will come down from heaven, having the key of

the bottomless pit and a great chain in his hand, and he will lay hold on the dragon, that old serpent, which is the Devil, and Satan, and bind him for a thousand years, after which he will be loosed for a little season at the resurrection of the nations of the wicked, who are appropriately called Gog and Magog, who will come up in the four quarters of the earth, to gather them together to battle—in number as the sand of the sea. But they fight not. As they come up and encompass the camp of the saints, fire comes down from God out of heaven, and devours them, and the devil that deceives them is cast into the lake of fire and brimstone, where the beast (Pagan Rome) and the false prophet (Mohammedanism) are, and shall be tormented day and night forever and ever.

The enquiry is sometimes raised, Will Satan be permitted to come in and defile the new earth? We reply, that his coming in will not defile it, any more than his entrance into Eden would have defiled it, had man retained his integrity. It was the sin of man that defiled the earth and caused the curse. Had he maintained his integrity, the entrance of Satan would no more have defiled Eden, then he defiled heaven from whence he was cast. But as he was permitted to enter Eden, and man fell by his temptation, there seems a necessary propriety in his being permitted to enter the new earth, that he may signally fail. As he came alone at first to tempt EVE alone, so now he comes, with all his hosts, to make an onslaught on the nations of the saved. But now man retains his integrity: Satan is banished to his final prison-house, no more to be loosed for a season; the redeemed are unspotted from contamination, are not victims of his wiles, and consequently the earth will be undefiled by his entrance.

Licentiousness.

The ministers of Boston have issued an address on this subject, which has been extensively published in the city papers. It portrays in vivid colors the nature and extent of this evil in our midst, its insidious workings, and alarming progress, the peculiar dangers to which youth of both sexes are exposed in coming unprotected into our large cities, and the necessity of prompt and vigorous action in staying its ravages.

Say they:—"If it were proper for us here to present facts, in regard to which we have abundant and unquestionable testimony, we might show that licentiousness is an increasing evil in this city,—that disreputable houses are multiplied,—that ruined or shameless women are far more numerous than they were a few years ago,—and that the individuals from whom such women and such houses derive their support are not few, but many, nor confined to any one class in the community, but drawn from all circles and conditions.

"If it were true that this debasing vice is encouraged only by persons whose social position throws but little influence into their hands, or by men of notoriously bad character, we should have, in their peculiar exposure and need of Christian counsel, a reason for special effort on their behalf. But they are not the only victims of licentiousness. Young men, brought up in the bosom of virtuous families,—prompted sometimes by curiosity, sometimes seduced by example,—are led into the haunts of vice, and become their occasional if not frequent visitors. Thousands of young men, it is believed, who come from the country to find employment in our various places of business, having left behind them the domestic associations which at once detain and improve the heart, seek amusements of doubtful character, and are lured into the paths of guilt. Even persons whose years should afford assurance of their purity are known to give the sanction of their presence to scenes from which we might suppose that every honorable man would shrink as from pollution and infamy.

"The evil reaches beyond our own citizens. Hundreds—speak within bounds and moderately, when we say hundreds—of young women are enticed to Boston, or entrapped when here, by the arts of those who care for nothing but vile pleasure, and shameful gain. Even girls, who have scarcely passed the age of childhood, are misled; all their fair hopes blighted, their names tarnished, and their restoration to peace, purity, and happiness, all but rendered impossible. Have we no duty to perform towards such innocent girls, such unprotected women? Should they fall, shall not we be in some measure accountable for their ruin, if we have not even endeavored to lessen the dangers into the midst of which they are cast on their entrance into our city? We will not ask you to bring this matter within the reach of your own sympathies, by imagining the vice on which we speak to have intruded itself into your households. Yet, were it possible for you to suppose one dear to yourself to yield to the arts of the destroyer, how strongly

would your feelings be excited! how great and just your indignation against the author of the calamity which would spread its dark shadow over your dwelling! how tender your pity, though mingled with sharp reproof, for the child who had been cast down from her high estate of conscious purity! Cannot you transfer your interest in this case to another, and to a thousand other cases that do not touch your own domestic peace? Virtuous women, and immortal souls are in jeopardy, and nigh unto destruction. Shall we not lift a finger, nor offer a prayer for their salvation.

"Fellow Christians! our LORD and SAVIOUR came to seek and to save that which was lost, to redeem them who were ready to perish from the evil of their ways, to bear the quickening and renewing influences of divine truth to souls that were buried in sin. Have we not a duty to perform as his followers? Is not the ministration of the gospel committed to our hands? If we have experienced the salvation that is through him, and have 'tasted the good word of God, and the powers of the world to come,' do we not owe it to those who are held in the captivity of their own lusts, heirs of corruption, and strangers to the promise, to exert ourselves for their deliverance, that, if possible, we may bring them to God, through him who is 'the way, the truth, and the life?' Do we not owe it to those who are beset by temptations with which they are unable to cope, to assist them in their great peril, or to diminish, if we may, the hazards of their condition? Do we not owe it to the community in which we live, at least to inquire whether we may not do something to limit the ravages of the most fearful evil that can fasten itself upon the moral life of a people?"

We wish those endeavoring to stay this sin of Sodom, all possible success in their laudable efforts.

Organized Christian Churches.

REPLY TO INQUIRIES. NO. IV.

We have shown that there may be Christian believers where there is no local church. But there can no more be a church, in the Gospel sense, without believers, than there can be a temple of stone while the stone remains untouched in its native bed.

We have shown that wherever there is a company of believers, there is a church; and that the existence or absence of any definite regulations among them—written or not written—does not affect the fact of there being a church.

We have shown that to have an organized church, some regulations—written or understood—must be admitted by the body; but to have a church organized according to the Gospel, the principles and details, given for that purpose in the Gospel, must be adopted as the regulations of that church.

We have shown that it is not the design of any outward forms or arrangements a church may adopt, whether they be according to the Gospel or not, to create the truth, nor to create righteous character: the question of acceptance with God, which involves the reception of the truth, in whatever form or measure it may be given, its belief, its profession, and the life it requires—is very different from the question of church order, which provides for the preservation of the truth, the edification and comfort of its believers, and the enlightening of the world.

What then are the principles and details, given in the Gospel, for the purpose of establishing and regulating the outward form and order of a company of believers—a church? 1. The first principle to be carried into the organized body, and to be kept in perpetual remembrance, is this: the observance of the outward form and order of the body cannot, of itself, constitute righteous character in the sight of God.

This must be done by a higher power, and be decided by another and higher standard, than any which have been given to man, to use in reference to his fellow man; and to that standard, and that agency, every individual member of the body must refer, to keep himself and also the body of which he is a member, right in the sight of God: for although the more common and flagrant departures from duty are manifest, the best outward observances ever performed by man may be imitated, by those whose hearts are far from God, in a manner that no sagacity of man can detect.

In God's arrangement, the inward and the outward—the divine principle of life, and the outward symbols and means for its manifestation—are joined together. But when men depart from this arrangement, professing themselves to be wise, they become fools, and set about the work of rending them asunder.—God plants the good seed, the wheat appears, and brings forth thirty, sixty, an hundred fold.—He takes a vine out of Egypt, a choice vine, and plants

it in a goodly hill.—There, too, are the trees of righteousness. He sets a hedge about the field—the vineyard—and it becomes “God’s husbandry.”—He takes the stones in their native deformity, prepares them for their place in the temple of which CHRIST is the sure foundation, the chief corner stone. And with this work of God, their relation to each other, their outward order, should harmonize, that the temple may be a habitation of God through the SPIRIT—“God’s building.” Thus the outward should comprehend the inward, as the inward is designed to “grow into the holy temple” of the outward; and as the outward derives its value and its life from the inward, the outward can never be made a substitute for the inward, unless it is also made a counterfeit by which men would mock God—a mere human imitation—“an image” of the divine. Then the temple is forsaken by God, and is fit only for a habitation of devils, an enclosure of tares—wild grapes—fruitless trees, whose end is to be burned.

It is here that the broad line of distinction is found between God’s righteousness and man’s, among the professed people of God.—The vital principle, in the two cases, is contrasted, at the several stages of their manifestation as they bear upon the heart, life, and prospects of man, as follows:—In the one case the principle originates with God. 1. Its foundation is “the word of God.” 2. It calls forth, on the part of man, “faith” in what God has spoken—all that he has spoken, on all questions of which he has spoken. 3. It expects all that is needed for the salvation of a guilty, polluted, helpless, lost, suffering, and dying sinner, from “the grace of God.” 4. It renders obedience, not as the price of salvation, but as a reasonable service—on account of its propriety, as due to the Creator by the creature; to the Father, who blesses and preserves, by the child; to the Redeemer and Lord of all, by the redeemed and unprofitable servant of the Lord—and from respect upon the recompense of the reward.

In the other case the principle originates with man. 1. The opinion, or word of man. 2. It calls forth an idolatrous veneration of those whose opinions are voted into popularity, and which take the place of the word of God. Though the opinions proclaimed and acknowledged may be in accordance with the word of God, they are not received for God’s sake, but for man’s. 3. It puffs up with self-righteousness, destroys all sense of the need of mercy and grace, and is confident of being highly esteemed before God, by the fact that it secures the “praise of men:” and on the same consideration—the merit of “works,” as estimated by those connected with the form assented to. 4. It is very scrupulous in the obedience it renders, so far as the popular, conventional standard demands it, even so much as to “strain” at omissions that are no more than “a goat” compared with “a camel.”—Bodily position, gait, dress, tone of voice, countenance, words, deeds, time, place are all arranged with such remarkable circumspection, that those who “delight” thus to be distinguished in worshipping God, must declare it to be “beautiful!”

In one case all that is seen begins and ends with God. In the other case it begins and ends with man, put in the place of God. One class have the inward principle with the outward form; the other class have nothing but the outward form. The union and fellowship, in one case, result from a conviction of the truth and claims of the word of God voluntarily and unitedly submitted to; in the other, so far as they exist, they result from the authority of man. One class lose sight of God, by glorying in men: “We be Moses’ disciples—I am of Paul, and I of Apollos, and I of Peter, and I of CHRIST; (I go for CHRIST without men. We are all ministers and preachers in CHRIST:;) the other class, while glorying in the Lord, know that all the ministers by whom they believed are theirs also, though nothing aside from their connection with him: “neither is he that planteth anything, neither he that watereth, but God that giveth the increase.”

We have noticed, however, in a previous number, when speaking of the mistake made by Jews and Christians on the design of the instituted forms of religion, some of the results of the opposite principle to that we are endeavoring now to enforce. And perhaps we ought to say here, that while this principle was carried into the Mosaic dispensation, as into all others, it was never the design of God that there should be a theocracy, like the Jewish, under the Gospel, nor a hierarchy, like that of Rome, Russia, England, and other nations.

Whenever men take the ground, that the observance of the appointed forms, and submission to any established order, make them righteous, they make that observance and submission meritorious. And on the other hand, those who take the ground, that the

rejection of all forms or outward rites, and the disregard of all established order, is essential to Christian character, do the same thing. The Quaker or Come-outer may attach as much merit to the reception of their notions, as the Pharisee or papist have done to theirs. “In CHRIST JESUS, neither circumcision availeth anything, nor uncircumcision,” as constituting a Christian, “but a new creature.”—“The form of godliness without the power”—the truth, the grace, the life, by which Christians are to continue in the love and favor of God, and become the light of the world—can avail nothing. Men are no better nor worse in the sight of God, simply for being connected, or not being connected, with the appointed forms of religion. There are undoubtedly righteous men connected with all the professed churches of Christ, in the present day; and also disconnected from them all. Pope, though probably a papist, so far as he was anything, expresses the true idea:—

“For modes and forms let senseless zealots fight:
His can’t be wrong whose life is in the right.”

And he who fights against all modes and forms, is as “senseless” as the one who fights for some particular one against all others. The “carnal” or “natural” worshippers are connected with the “spiritual” (who acknowledge that what is written are the commandments of God) in them all; and he who expects, by any arrangements he would adopt, either to break down all established order, or to build up on some new truth, to separate the tares from the wheat, before the harvest, will be more likely to destroy the wheat and propagate tares than anything else, for like the enemy who sowed the tares, he will oppose the plan of the Lord of the harvest.

But while Christians unite to maintain the truth and the ordinances of the Gospel, and to walk together in its order, they must remember that their acceptance with God, their peace and union among themselves, and their usefulness in the world, as a body, depend on the same things that all this would depend upon if they were not thus united. God, his truth, grace, and kingdom, must be kept in view, in the use of means and ordinances, in all the relations we sustain to men—even good men—and from the beginning to the end of our connection with them, in this world.

France.

The following detail of the events connected with the revolution in France, we abridge from the *Atlas* of a late date. It was evidently prepared by a person perfectly conversant with French affairs, and will give a clearer idea of the origin, progress, and results of the “revolution,” than any article which we could prepare from the contradictory and disconnected relations published in the English and French papers.

About a year since the French copied from their English neighbors political dinners, and in a few months there was not a large town of the kingdom but what had its *re-union politique*, with a proper quantity of eating, drinking, toasting, and speechifying. They were attended by the different factions of the opposition, and as the government became more unpopular, the King’s health (which is always proposed first in monarchical countries) was omitted—a measure which excited the wrath of his supporters. About sixty of these banquets were held between the prorogation of the Chamber of Deputies in July, and its re-assembling in December, generally under the direction of MORS DUVERGIER D’HAURANNE, a deputy, who was formerly editor of the *Globe*, and who though he cast off his allegiance to GUIZOT in 1839, and has since been an assiduous follower of THIERS, has never once wavered in his predilection for constitutional government, or in his desire to secure the liberties of his country on a solid basis. They were also attended by ODILON BARROT, who for twenty years has occupied a high position at the bar; LAMARTINE, whose reputation as a writer and speaker is well known everywhere; DE TOQUEVILLE; G. W. LAFAYETTE; LEDRU ROLLIN; in short, by the opposition leaders of all shades. Without being violent, they spoke freely on the subject of electoral reform, and produced a healthy agitation of public sentiment, which spoke well for the rational progress of constitutional liberty in France.

This manifestation displeased Guizot, the head of the Ministry, who is a most learned and eloquent man, yet no statesman or politician. Though for nearly twenty years he has reigned supreme in the Chamber, captivating, enchaining, and domineering over his fellow deputies, as he poured forth the treasures of his richly stored mind, standing unconquered in argument or debate, there are scores of Frenchmen who surpass him in tact, in sagacity, in far-sightedness, and in conciliation. Indeed, his austere, pedantic, unbending mind, contains much that is antipathetic to the mass of the French. However copious and fertile

he may have been in argument, however powerful his pen, however self-reliant in tone, and superior in information—his austerity and dogmatism rendered his sway irksome, even to his friends.

By the advice of GUIZOT, the King’s speech at the opening of the Chamber contained an attack upon the banquets mentioned above, while the deputies who had attended them were stigmatized as promoters of anarchy and discord. Smarting under this charge, these deputies determined to attend a banquet in Paris itself, and then the struggle commenced, by the disinterment by the Ministers of an obsolete police law of 1790, passed by the *Assemblée Nationale*, proclaiming such assemblages illegal. Such a stretch of power as this—and the attempt to enforce such doctrines in the year 1848—not merely in France, but in Paris, sixty years after the first revolution, and eighteen after the second, was fraught with temerity and danger. Stormy debates ensued, in one of which GUIZOT declared that all public meetings were illegal, and that he would not permit them. The Chamber of Deputies received this reckless bravado with tumultuous cries, that seemed the forerunners of revolution. The Ministry were compared to that of POLIGNAC, whose misdeeds led to the outbreak of 1830, which lost CHARLES X. his throne, and the warning voice of M. CREMIEUX rose amid the whirlwind of voices, to predict the effusion of blood.

The Parisians were not to be thus brow-beat, and the preparations for the banquet went on, amid a deep popular excitement.

It really seems like madness or folly to have thus attempted to govern the full grown France of 1848, by an ordinance of the police, dating so far back as 1790, when the country was in a state of constitutional infancy—and to have contended that Frenchmen, now grown to man’s estate in constitutional knowledge, should not in this age of reform meet in greater numbers than 18 or 19, without being summarily dispersed. To aggravate the matter, news had arrived since the difficulty commenced, of so startling a character as to change the political aspect of Europe. There had been a revolution in Sicily—a revolution in Naples—a constitution granted to the Tuscans—and great concessions made to the Piedmontese. It was not the time to enslave France, or, as LAMARTINE well said, “to clap the hand of the policeman on the mouth of the country.”

LOUIS PHILIPPE might at this time have maintained his throne by changing his Ministers, conceding a proper electoral reform, and promising to govern on a system less dynastic; but his obstinate counsellor persuaded him that nothing more than a mere *encluse* could ensue; which the military could soon suppress. He listened to GUIZOT as CHARLES X. listened to POLIGNAC, in 1830; and selected Marshal BUGEAUD (the man who once roasted a tribe of Arabs to death) to enact the part MARMONT then so feebly filled.—Several regiments of picked men were added to the garrison at Paris, and arrangements made by which from 70,000 to 80,000 men could, with the assistance of the railways, be brought in as a reinforcement.—Artillery caissons rumbled through the streets, conveying ammunition to the numerous fortified guard-houses scattered over the city, which were also supplied with food, firing, and water, enough to stand a six days’ siege. Each company of infantry were supplied with axes, picks, and saws, in order to clear away barricades, and all the batteries of flying artillery were concentrated at Vincennes, well supplied with cannister and grape shot. Yet it was known that when Gen. JACQUEMINOT called the colonels of the National Guards together, to question them as to the feelings of their battalions, he found that they were little disposed to sustain arbitrary power. Gen. TRIBURCE SEBASTIANA also questioned the higher officers of the garrison as to the feelings of the army, and the answer was, that it was to be little depended on, if the National Guard should support the resistance to the prohibitions of the ministers with respect to the Reform banquets. The king distributed large numbers of crosses of the Legion of Honor to the officers, invited a number of them to the Tuilleries on Saturday evening, and spoke of a general promotion, in reward for any services they might be called upon to render. The failure of all this, and the result, have been already detailed.

Intelligence from Yucatan.

The U. S. steamer *Mississippi* arrived at this port on the 16th inst. The accounts she brings from Yucatan show that the Indians are still advancing towards the entire conquest of the peninsula. The war which they commenced for a redress of grievances, and to obtain some alleviation of the oppression to which they were subject in their state of quasi slavery,

has become a war of colors and races. Their rallying cry now is, “Destruction of all races but the Indian.” Their mode of warfare partakes of all the atrocity proper to a servile war and a war of races. Wherever they gain possession, the towns, villages, and flourishing haciendas, or large agricultural estates, are all destroyed; and of the inhabitants none are spared but a portion of the females for usage worse than death. More than a hundred towns and villages, 500 haciendas, and 1000 ranchos, or smaller estates, spread over half the territory of Yucatan, have fallen into the hands of the Indians. This territory contained a population of more than 250,000, of whom about 180,000 were Indians. The remaining 70,000, being of the proscribed colors, white, mestizos, or negroes, have either been put to death, or have fled in utter destitution from their homes. The savage barbarity of the Indians has led them, in some cases, even to eat the white infants whom they had slain. The principal chief of the Indians is JACINTO PAT; the second in consequence is CHI. Each has a standing force under his orders of about 12,000. They act in concert. Numerous smaller bands are scattered over the country, each under its separate leader, all animated by the common sentiment of extermination of the whites and mestizos, and murdering, burning, and violating, in terrible rivalry of each other.

Yucatan, though perhaps the poorest province of Mexico in fertility of soil, was one of the most flourishing, from the industry and frugality of its inhabitants. It was covered everywhere with extensive establishments for the culture of sugar, Sisal hemp, and the raising of cattle. The buildings of its haciendas were spacious, and many of them remarkable for their architectural elegance. The laboring population lived with as much comfort as those of any country except our own. Their cottages, made of reeds, and thatched with palm leaves, afforded all the protection that the climate called for. In addition to maize, they received rations of animal food from the proprietors, and each could have his milpa, or corn-field, and had the privilege of raising pigs and poultry for use or for sale. A cleaner, or more appropriately dressed population than that of Yucatan could nowhere be seen.

It is believed that party spirit—the struggle for office in this petty state—first invoked the demon of discord and civil war in this heretofore happy, but now doomed country. The Yucatecos, though deemed the bravest and most warlike of the Mexicans, are everywhere panic-stricken at the numbers and ferocity of their enemies. Desolation and barbarism seem the inevitable destiny of a state which, a year ago, was the abode of prosperity, comfort, and an advancing civilization.

On the 1st of April a vessel arrived at Vera Cruz with despatches from Commander BIGELOW, Governor of Yucatan, to Commodore PERRY. It was said that the people of Campechy, a fine old Spanish town of 15,000 inhabitants, the seat of no inconsiderable wealth and luxury, was in great panic at the approach of the Indians. Commander BIGELOW had sent off the *Iris* steamer and schooner *Falcon* to give countenance, and, if necessary, a refuge to the inhabitants. The *Vesuvius* bomb vessel had already been left off Campechy with that view by Commodore PERRY, on the occasion of his recent visit in the *Mississippi*.

Laguna, in possession of the United States, will at any rate give refuge and protection to all who may flee thither.

To NEW SUBSCRIBERS.—We find we have sixty or seventy copies of most of the back numbers of the present volume. Those who have lately subscribed and paid in advance, who have not received them, shall be supplied with back numbers (of such as we have) till our supply is exhausted, if they will signify their wish to that effect. Those who now subscribe will be credited from the middle of the present volume, and can have the back numbers of the volume without charge while we have them, by requesting them when they subscribe.

COMMUNION SERVICE.—We have occasional inquiries for communion service, its cost, where it can be obtained, &c. We would inform such, that PALMER & BACHELDERS, importers of watches, jewelry, &c., No. 91 Washington street, Boston, keep a good supply of such articles, at prices varying from \$7 to \$10, of Britannia ware. Those wishing to purchase, had better enclose the money directly to PALMER & BACHELDERS, who will send according to order.

BRO. HALE may be expected at Salem, Mass., the last Sunday in April.

Correspondence.

Time.

Sixty centuries long ago
Sing we the birth of Time;
Life-blood had not begun to flow
Ere he basked in Eden's clime.

Smiling and bright the infant lay
On the lap of Eternity;
Gazing around on a new-made world,
Determined its breadth to see.

Light had scarcely pierced the gloom
Of the world's chaotic night,
Eden had scarcely begun to bloom
Ere he plumed his wings for flight.

Soaring aloft he darted away
Along the prophetic stream,
Swifter than a solar ray,
Or the lightning's vivid gleam.

As he onward moves in his noiseless course,
Earth's thrones, dominions fall;
Millions have lived in this world of ours,
But Time has outlived them all.

The matron and maid, and the warrior bold,
The rich, the poor, and the gay—
The bond and free, the young and the old,
He has seen them pass away.

But Time has grown old, and alas! he too
Is mortal—his end is nigh:
For the omnific power that gave him birth
Has decreed that Time must die.

His scythe is already covered with rust,
He is panting his goal to see;
And as man again presses his dust,
Time must blend with Eternity.

Reader, life's dream will soon be gone,
Like a shadow, or mystic spell;
When Time is fled, and Eternity comes,
Where, O where, wilt thou then dwell?

D. T. T. JR.

Prayer of Faith.

"Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."—Matt. 11:24.

Whatever fell from the lips of Him "who spoke as never man spoke," is invested with all the truthfulness and glory which belonged to his matchless character; and the instructions which he gave in reference to prayer, are in the highest degree interesting to those whose present and future well-being depend upon having answers to their supplications. While, therefore, we realize the importance of prayer, may we also be impressed with a sense of the glorious privilege it confers, and believe the communications of "the faithful and true witness," as to the conditions upon which it can be engaged, which are stated in the text and context; or, in other words, the conditions on which our prayers will be heard.

FIRST CONDITION.

We must really desire the things for which we pray. "Whatsoever things ye desire when ye pray," says our Lord. How many prayers are uttered so thoughtlessly, that it is a matter of certainty that there is no intense "desire" for the objects mentioned in prayer. It is plain that our prayers must be offered with "desires" bearing some proportion to the magnitude of the objects sought; and often, no doubt, we fail of obtaining answers because our "desires" are not at all commensurate with the value of the objects sought, and God sends us away without an answer, until we learn the value of the blessings by dearly-bought experience; as, for instance, we pray, in a half-hearted way, for grace to keep us from sin. God sees that we are not in a state to appreciate his interposition, should he grant it, and that if he should interpose, the glory would be withheld from him, and he leaves us to our weakness until we shall be made to feel the most intense desire for the blessing, and are made to realize our need so deeply, that our every breath will be freighted with "desire" for God's help.

SECOND CONDITION.

Faith is another indispensable pre-requisite to an answer to our prayers: "believe that ye receive them, and ye shall have them," is the gracious and reasonable condition, stated by Christ in our text, and is often repeated in the word of God. In order to "believe," we must have some evidence from God's word, or Spirit, or providence, that the object is a right one. "If we ask anything according to his will, he heareth us; and this is the confidence (i. e., faith) that we have in him."—1 John 5:14. Our faith should never be weakened, then, by not receiving answers to our prayers, when we have no specific assurance from God's word that the thing sought is in accordance with God's will, although we may really have thought it an object consistent with it, yet not particularly named in the written word; for we may, and often do err in reference to what will be best for us, and in reference to others' interests also; and it is always safer to conclude, that we have erred in interpreting God's providence, and have misjudged as to the guidance of his Spirit, than that God's promises in reference to prayer are not verified. Some persons have stranded upon the false idea that God's written word must be tested by their interpretation of God's providence and Spirit; and, alas, they have often proved, in their great zeal, the former erroneous, in order to make the latter true. God's written word is our chart, and we must rely upon it at all hazards. But one promise is not to be blindly interpreted (without concurrence with and illustrative of other parallel texts) to teach a certain doctrine, and then, when we find we have failed, sink into total unbelief! The

promise of the gift of "all things desired," in answer to "believing prayer," is limited by, "if we ask anything according to his will, he heareth us," and many similar declarations. A person who should declare, because he found no artificial divisions on one of "Bliss's Outline Maps," that there were none but natural divisions of land and water, and that there could be no artificial divisions, if Mr. Bliss spoke the truth; should only expose his ignorance of Mr. B.'s charts and maps, and would evince the limited nature of his examination of them; for while one map of the United States shows a vast territory, diversified only by land and water, another map shows a multitude of divisions, states, territories, &c. So some promise of God may cover a vast area, and is subject to his own gracious limitations and divisions; and God must be allowed to show, by amplification of his grand chart, what these limitations are, without being accused, virtually, of falsehood, by those who neglect to examine but a portion of his revelation. When, therefore, we pray for anything which we have no special assurance that God is willing to give, we can only have faith, that if "we ask according to his will, he will hear us," and must say with our agonized Lord in "sad Gethsemane," "Father, if it be thy will: not my will, but thine be done." If, however, we have positive assurance of God's will to give any blessing, we are bound to believe we shall receive when we pray for that object.

THIRD CONDITION.

We must harbor no unkind or unforgiving feelings toward any one.—"When ye stand praying, forgive if ye have aught against any: that your Father also which is in heaven, may forgive you your trespasses." (v. 25.) Can we wonder, in view of this text, why so little is effected by the prayers of professed Christians? Is it not apparent that multitudes of ministers and churches do not forgive their enemies, or those against whom "they have aught?" A very little of "the leaven of malice" will banish from our hearts the Holy Spirit, and make our prayers "a stench in the nostrils of Jehovah." Often, too, "a little leaven leavens the whole lump," and the hard and unforgiving spirit of a minister, or an editor, will scatter an influence all abroad, which will dissipate the tenderness of the blessed Spirit of God, and create a state of mind most adverse to the exercise of forgiveness, and thus shut out a multitude from communion with God, and their prayers avail nothing with him who has said, "When ye stand praying, forgive!" In all our controversies in reference to divine truth, we must avoid imbibing an acrimonious spirit toward each other, or we shall lose the spirit of prayer, and all our labors in God's cause will be fruitless, because he cannot hear us. Are we not in danger, brethren, from this quarter? Have not our controversies evinced that we have not the spirit of true forgiveness? Let us retrace our steps, then, without delay.

FOURTH CONDITION.

We must have the aid of the Holy Spirit.—This condition is not stated on the occasion of the uttering of our text; but it is taught. Rom. 8:26-27—"Likewise the Spirit helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered," &c. The aid of God's Spirit in order to effectual prayer, is a subject of some cavil; but there is no doctrine more clearly taught in God's word, and those who deny its influence are likely to pray to little purpose. The Spirit does not destroy our agency any more in this case than in regeneration; and we are equally conscious of our freedom in both cases. The text quoted makes the influence of the Spirit as palpable in the prayers of all Christians, as the context does its influence in leading all true saints to "groan for the redemption of their bodies." (v. 23.) The design of the Spirit in "helping our infirmities" seems to be two-fold.—1. To teach us "what to pray for as we ought." 2. To create the intense desires which correspond with the importance of the objects, and which are developed by "inarticulate groanings." (Macknight's version.) While we keep aloof from all fanaticism, we nevertheless know, from this text, and from experience, too, that the intense desires of the soul in prayer to God, cannot be adequately expressed by articulate sounds. As full and comprehensive as we think our vast English vocabulary to be, we know that there are many feelings which cannot be expressed by articulate sounds. We know that most of the emotions are expressed by simple, and not articulate sounds; and when the Holy Ghost gives to the mind a solemn sense of the vast interests at stake connected with man's salvation, is it wonderful that the bursting emotions of the soul should be suppressed by "inarticulate groanings?" We should "groan" in agony to see a poor creature—especially a dear friend—burning at the stake, or suffering in any similar way; and shall we not be likely to feel so deeply as to cause us to "groan" also when the Holy Spirit makes the future condition of impenitent sinners a reality to our minds? The concluding exhortation of Jude, in his epistle, is most impressive under this head, and is a sort of epitome of Christian duty in these last days. "But ye, beloved, building up yourselves on your most holy faith, praying in (Gr. "by," i. e., by the aid of) the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." God grant that we, who are professedly "looking for the mercy of our Lord Jesus Christ unto eternal life," may also be found "praying by the Holy Ghost," and "saving sinners with fear, pulling them out of the fire." A passage in James 5:16 also illustrates this subject, and brings us to consider the

FIFTH CONDITION.

Fervency.—"The fervent and effectual prayer of a righteous man availeth much." The word "effectual," translated by Macknight "inwrought," illustrates the previous head, conveying the idea that the desires are "inwrought in" us by the Holy Spirit;

the "effect" will be to produce great "fervency" in our supplications. It may be readily concluded, when our prayers are not "fervent," that we have grieved the Holy Spirit, and the aid which it imparted is withdrawn from us; and our prayers will not "avail much" when this is the case. We must repeat, seek the Spirit of God anew, or we are in imminent danger.

SIXTH CONDITION.

We must live in habitual obedience to God.—Christ says (John 15:7), "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." In 1 John 3:21, 22 we have a similar sentiment—"Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." And yet many persons seem to have such views of the mediation of the Lord Jesus, as to suppose that their personal obedience to God's commands is not requisite in order to prevail in prayer! This is a most serious mistake, and is contrary to the word of God. Unless our obedience to God is habitual, we cannot reasonably expect that our prayers will "avail much;" and we know that "to abide in Christ," means something more than an occasional purpose to serve God, formed under intense excitement. O! my brethren, let us abide in Christ, and live so that "our hearts will not condemn us." Then will our prayers be heard. But while we are compelled to acknowledge perpetually that we are not living to God, and are not "doing those things which are pleasing in his sight," we are most solemnly assured by these texts that we shall not be heard, "though we make many prayers."

These times are perilous, and never was it more necessary that Christians should be prayerful. The blessed Saviour says, "Watch, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man." As, therefore, we would "escape the things that shall come" upon the wicked, and desire to be permitted to stand before our Lord Jesus, let us remember the exhortation to "PRAY ALWAYS." L. D. MANSFIELD.
Antigua (W. I.), Feb. 28th, 1848.

Letter from England.

DEAR SIRS.—The times of the Gentiles having now nearly expired, and time itself being about to dissolve itself in eternity, the awful nature of the present crisis ought to force itself upon the serious consideration of every reflective mind. More especially does it devolve upon those who are engaged in the work of proclaiming to their lost and perishing fellow-men, the glad tidings of salvation by Jesus Christ, to proclaim, also, the near approach of that heavenly kingdom, which is laid up for all those who love his appearing.

The word of prophecy is no longer a sealed book, —it is a wide open volume; and they who neglect or despise its inspired and infallible teachings, do, at the same time, incur responsibility of a great and fearful kind. Every sign of the times, every scriptural prophecy, every heavenly promise,—the sum and substance of universal history,—all these are now pointing to the days in which we live, as the appointed time for the overthrow of Babylon and of Antichrist, and for the full establishment of the everlasting kingdom of grace and glory. This great transition will be accomplished by God, in the person of his Son, who will reign upon the renovated earth, and that for ever. And that this hope was "the blessed hope," and the only hope of the apostles, and with them of the apostolic churches, without any exception, the New Testament evidently and abundantly teaches. So that those are without excuse who fail to bring this hope prominently before the minds of those congregations over whom they preside; or who in place thereof introduce any other hope, unknown in the word of God, or unauthorized by that sacred volume.

The fallacious notion, and wide-spread heresy, of a period of earthly and millennial blessedness before the coming of the Lord Jesus Christ, with all his saints, has been the means of shutting out, or of obscuring, all of those powerful and convincing declarations of the Spirit of prophecy, which testify to the unbroken chain of evil, and the spread of apostasy, until the very moment in which the Son of man shall take unto himself his great power and reign. There is yet a little time for those who hold fast the faith once delivered to the saints, to return to the primitive hope also; and in so doing, they will not only experience much comfort and blessing in their own souls, but they may stand approved of God in the great day of his glory.

God is now about to stem and turn the course of human affairs, by the visible exercise of his own almighty power. He is now about to interfere by those acts which will issue in the judgment and condemnation of the world, and in the final redemption and salvation of his people. A disruption will take place, by which the tares and the wheat will no longer be permitted to grow together, but will be everlastingly separated. This harvest will be the end of the world, and the reapers will be the angels. That the children of this evil generation will witness and participate in these great events, is not only within the compass of probability, but can be demonstrated with perfect certainty to all those who are willing to submit to that overwhelming amount of evidence which is contained in the true and faithful sayings of God. The divided and exhausted kingdoms of the Roman empire must now give place to that universal monarchy the head of which is incarnate Deity, and the duration of which is eternal. The church of God will enter into the very depth and essence of the transformation, for it will be to her the putting on of immortality. The whole terrestrial creation will be delivered from its

present bondage, and will shine forth with the reflection of that glory which the ransomed world shall then be perpetually visited. But before all this, the sin-cursed and groaning earth, with all its inhabitants, will be fearfully shaken. The vials of the wrath of God will be poured upon it to the uttermost. Already is the European horizon darkened by clouds, which are fearfully ominous of unparalleled storms. The foundations of the great deep are now everywhere breaking up, and ere long the windows of heaven will also be opened. Europe is the great theatre of prophecy in the last days; but her children in every part of the world will share in her destinies. All the nations of Christendom are now in the midst of insurmountable difficulties, politically, religiously, socially, financially, and commercially. A state of universal anarchy is inevitable, and will prevail, until He comes whose right it is to rule, when all power, authority, and dominion, under the whole heaven, shall be given to him. The recent destruction of the French monarchy will destroy the basis of those treaties by which peace has hitherto been preserved, and a very little time may serve to show that those vials of wrath, which were poured out upon the civilized world during the close of the last and the beginning of the present century, will again be drained to the uttermost over these highly-favored but ungrateful and apostate nations.

The only refuge in the hour of adversity is in that redemption which God has provided, even the redemption which is in Christ Jesus with eternal glory. That is the only foundation which can never be swept away,—it will bear the test even of fire, and a fire is about to be kindled, which will try every man's work of what sort it is. That faith only, which overcomes the world, and which enables the soul to enter into living union with the Lord Jesus Christ, will avail us anything when the vanities of earth, of time, and of sense, shall all of them disappear from before our mortal vision. Let not any presume to look for, or hope for, or wait for, the return of that same Jesus who ascended into heaven, unless they are themselves transformed into the same image and likeness with him, through the sanctification of the Spirit and the belief of the truth. It is impossible to wait for the Son of God from heaven, unless we are first in a state of actual deliverance from the wrath to come. The hope of a coming Saviour is not the hope which saves; but being saved, we are then called upon to live in anticipation of that glory, which is now about to be revealed. The faithful preaching of the cross of Christ is especially necessary at the present crisis. This is the world's only hope.—Salvation by that great Atonement.—Redemption through and by that adorable Sacrifice. Those only who receive abundance of grace, and of the gift of righteousness, can reign in life by one, Jesus Christ. The word of God draws the clearest line of demarcation between the family of the redeemed and those who, under all circumstances, remain in a state of condemnation, as the children of the wicked one.

The ministers of the word are now called upon to the most devoted faithfulness in their congregational labors, so that there may be no doubt, indecision, or mistake in the minds of their hearers as to the true nature of that truth which is proclaimed in their hearing. You are solemnly called upon no longer to glance at shadows, or to speak with those words which man's wisdom teacheth, when professionally ministering the word of life to your perishing fellow-men; but that you prove to them that you are dealing with realities, and that you are living, also, in the prospect of approaching judgment. It is the heart and conscience to which you are called to speak, and not to the outward or natural ear merely. God will bless you in all those efforts which are conducted with earnest, disinterested faithfulness. Whatever is done to his glory, will also make you partakers in that glory. But in whatever sense or degree you act the part of unfaithful stewards of his heavenly mysteries, verily he will require the same at your hands, and that, too, in an hour you may not be aware of. Consider yourselves to be the servants of God, and not the servants of men; for it is only in proportion as you do this that men can be effectually benefited by your exertions. Thus you will become a ministry, not in word only, but also in power;—not in name and appearance merely, but in truth and in love, in the Holy Ghost, and in much assurance. Search the Scriptures, and more especially that sure word of prophecy, which is declared to be a light shining in a dark place, and the spirit of which is also the testimony of Jesus. Without an intimate acquaintance with the prophetic word, we are just walking in darkness, and know not whither we are going; so far as our progress through the world is concerned; but by taking this lamp in our hands, our path becomes illuminated, even up to the very gates of the celestial city. It is not sufficient that we take our stand upon fundamental truths, or upon first principles: we are called to fulness of knowledge, even up to the entire measure of that truth which is revealed to us in the sacred oracles of God. And these oracles we are called upon to maintain and enforce in all their native integrity, and not according to the views, fancies, opinions, or prejudices, of any school of theology whatever. For the word of God affords no ground or encouragement to any of that scholastic trumpery which men have ever striven to amalgamate with it. The true and only available plan of action which now lies open to those who minister in word and doctrine is, to search the Scriptures for evidence concerning our proximity to that glorious advent, which is the entire sum and substance of the prophetic word, in order that such evidence may be faithfully and forcibly presented to the minds of men. And in doing this, while they turn the minds of men to that future which awaits them, they will be armed with increasing power in the presentation of that truth which constitutes our salvation,—as the only fountain of hope and of deliverance to a lost and perishing world. For the

sufferings of Christ are so intimately connected with the glory that shall follow, that it is only by our participation in the one that we can share in the other. The blood and righteousness of Christ, which unites all the people of God in one body, by faith therein, is the only preparation, and the only door of admission into that everlasting kingdom, which will shortly be manifested. Then will the righteous shine forth as the sun in the kingdom of their Father. Blessed period! The Lord hasten it in its time.

That you may have grace given you to be faithful to God, and to his truth, and to the souls of men, is the sincere and earnest desire of the writer. Yours, faithfully,

BENJ. BEDDOME, JR.

Manchester, March 20th, 1843.

Forgiveness.

We find by examining the Bible, that a spirit of forgiveness toward one another is what God has always required his people to possess. We see a manifestation of the spirit of forgiveness in the case of Joseph and his brethren; when they had committed a very great trespass against him, he forgave them. And their father Jacob understood the forgiving principle, when he commanded his sons to say unto Joseph, "Forgive, I pray thee now, the trespass of thy brethren." And we are plainly taught by Jesus Christ, who died that we might be forgiven of sin, and whom we are to hear in all things, that without this principle we cannot be his. He teaches us to pray that we may be forgiven of our trespasses against God, as we forgive those who trespass against us.—Are we to believe this just as it is written? Yes, certainly. Well, how do we sometimes see the trespasses of others forgiven? A brother or sister feels very much grieved, or angry, on account of the conduct of another towards them;—they have been injured, and we hear the injured one say, "O, I forgive him; but for the future I will have nothing to do with them; any one who has used me so, I think I had better leave alone." Now, dear brother, or sister, do you wish God to forgive you in this way, and say to you, I forgive you, but I leave you? I think not. "Brethren, be not deceived: God is not mocked." Let us examine this matter well, and be ready with all the heart to forgive those who trespass against us. And if perchance we should commit a trespass against another, let us be quick to ask for forgiveness; for the same heart that would ask for forgiveness would be more ready to forgive.

QUESTION.

In Isa. 65:25 we are told of a time when the wolf and the lamb shall feed together, and dust shall be the serpent's meat. When is this time to come? Can we look for it in the new earth? We believe that before the new earth appears the serpent's head will be bruised. Is not this a conditional promise, which would have been fulfilled before the appearing of the new earth, if the Jewish nation had received their King when he came to them, riding upon the colt? for the serpent to eat the dust, was the curse first pronounced upon him.

Yours, looking for redemption, A. H. BRICK.

REMARKS.—No Christian will harbor a spirit of resentment or revenge against another, but will feel to forgive and pray for his greatest enemy. When, however, another has shown himself unworthy of confidence, or actuated by a selfish and narrow-minded policy, it is not required—without some evidence of a desire to be worthy of confidence on the part of such persons—to place confidence in their integrity, or judgment, as the case may be. This is on the same principle, that we are to receive the weak in faith, but not to doubtful disputation.

Answer to Question.—We see nothing conditional in the prophecy you refer to. The serpent was one of the beasts in Eden, before it was used as an instrument in the hands of Satan for the temptation of Eve, and had not Eve fallen, might have continued there. The serpent whose head is to be bruised is Satan, not the animal: the animal may, therefore, continue after the bruising of the head of the arch-enemy, and his consignment to the lake of fire and brimstone, with the beast and false prophet, "to be tormented day and night forever and ever."

Letter from Bro. N. Smith.

DEAR BRO. HIMES:—This is the first time I ever took pen in hand to write a word for any Advent paper; and had all Adventists been of the same mind as they formerly were, I should not now. It appears to me that the rock on which those who differ split is, in mixing our former views and creeds with the word of God. For instance, we find some who tell us of a mediatorial kingdom now, and of a millennial kingdom to come, which they say will be on this earth. But where is the evidence of either found in the Bible? I know not. Jesus is now mediator between God and man, and will be till he comes in his glory. He now has neither subjects nor territory to reign over, and will not have until he shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Bible tells us that the heaven must retain Jesus, till the restoration of all things spoken of by all the holy prophets since the world began. And among the many things which the prophets have spoken of are, the earth which is to be filled with the glory of God—a new heaven and a new earth—and the giving of the kingdom, and the greatness of the kingdom, under the whole heaven, to the saints, who shall possess it forever, even for ever and ever. I might adduce a host of texts to show, that when the saints receive their inheritance, they will reign over it for ever, and not merely for a thousand years.

But, says an objector, where will you have the millennium? I answer, just where the Bible has it. See 4th chapter of Hebrews.—We are there informed that there remains a rest, or the keeping of a sabbath—a millennium—to the people of God. If we say it is to be on the earth, we only infer it; we shall have business when we enter the new earth—but rest, God's rest, will be on this sabbath, or millennium. This state of rest will commence when the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first, and those that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. Now, they are ever to be with the Lord, and will remain in the air, or heaven, till all the revolutions take place in the earth spoken of in God's word. John saw the saints after they went up, on what appeared to him as "a sea of glass mingled with fire;" praising God by singing the song of Moses and the Lamb, accompanied with golden harps. Again he says (Rev. 19:1), he heard a great voice of much people in heaven saying, Alleluia! Salvation and glory! Again (v. 4), the heavenly host join with them, saying, Amen! Alleluia! The 5th verse shows that all were there, small and great; the 7th shows, beyond a doubt, that all, from Abel to the last that will be sealed, were there; and the 9th testifies to the same thing. Hence we see that they must be raised from the dead,—for "the dead praise not the Lord," nor will the Lord show wonders to the dead like those brought to view in the scriptures referred to. Isaiah saw them in their secret chambers, where they remained till the indignation was past. God always takes care of his children amid the mighty revolutions that have taken place on the earth. In Noah's day his church was taken care of. When Sodom was destroyed, Lot was saved; and when our Lord foretold the fall of Jerusalem, the word was "Escape to the mountains." And our Saviour adds, "As it was in the days of Noah, so shall it be in the day of the Son of man." And in more senses than one Noah's family constituted the church of God of that day;—God carried them above the earth, or world that then was, which was changed into the world that now is. They rested in the ark while all the mighty revolutions took place that did take place in this earth, until the heaven and earth which are now were prepared for his descent on Ararat. Does not this state of things typify the state of God's people, who shall be caught up to meet the Lord in the air? Will they not be in the "Jerusalem which is above?" and will they not remain there till the fulfillment of Rev. 21:2?—And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." They will thus enjoy a sabbath of rest with their Redeemer,—it will be God's rest. Shall we, my brother, ever enter into that rest? If we do, we shall be safe; for on those who enter in, the second death can have no power.

But what becomes of those left on the earth when God does this act, this strange act? O, what a scene will be exhibited to those professed ministers and church members who have speculated in "ascension robes," and have mocked and said, "Where is the promise of his coming?" The Lord says his servants shall rejoice, shall sing for joy of heart. But they shall cry for sorrow of heart, and howl for vexation of spirit. What a howling there will be among the shepherds and principals of the flock! Their eyes will consume in their sockets, and their tongues in their mouths, and their flesh on their bones. The water they will have to drink will be like the blood of a dead man. Yea, the seven last plagues will be poured out on their devoted heads, while God's people will be at rest. The battle of Armageddon will also be fought, and the slain of the Lord at that day will be from one end of the earth to the other; they will not be gathered, lamented, or burned: the fowls of heaven shall eat their flesh, and it will be dung on the ground. This is truly a dreadful first death, but it is not to be compared with the second. Then will be fulfilled the following scriptures,—"The Lord maketh the earth empty."—"The land shall be utterly emptied, and utterly spoiled; he shall make even a speedy riddance of all them that dwell in the land, until the cities be wasted without inhabitants, and the land be utterly desolate." In this state the land will enjoy its sabbaths—it will rest—which it did not do when there were inhabitants on it.

(To be concluded next week.)

The Christian's Danger.—His Means of Safety.

DEAR BRO. HIMES:—There never was a time, perhaps, when the Christian was in greater danger of being ensnared and taken captive, than the present. The fascinating enchantments of the world, the wily and crafty insinuations of the Arch-Deceiver, in opposition to the Cross of Christ, seem so increasingly and alarmingly in operation, that we need much decision and fortitude that we be not overcome by them. Hence, Paul tells us to "put on the whole armor of God." And what true Christian does not see and feel the constant necessity of having this armor buckled on, who realizes the fact of our being surrounded with enemies, watching the least occasion calculated to serve their purpose in seducing us from the principles of the Gospel, that we may be satisfied with the husky vanities of the world! The great Adversary of God and man is ever going about seeking whom he may devour. His whole object is to destroy us, and to bring us into similar degradation and misery with himself. And wherefore? Because his pride cannot endure to see one higher, nor his envy bear to see one happier than he is. To meet and conquer this enemy, in the numberless ways in which he is wont to attack us, we need the very armor which the Apostle directs to "put on," with wisdom also, and courage to use it. We need it in combating the world; for the men of the world, through the instigation of the Evil One, are often

the persecutors of the saints of God. Their wicked customs and examples are corrupting, and must be shunned. Their spirit and fashions must not be followed, and, indeed, everything that is in the world which is opposed to our spiritual interests must be conquered, or it will lead us away captive, as it has done others, and finally prove our ruin. The command is, "Love not the world."

But the above are not our only enemies which endanger our pathway to the Kingdom. Our own hearts may be as difficult enemies to conquer as any we may have to encounter, being, as they naturally are, unholy; and unless they are sanctified to God by his grace, will be the first, perhaps, to lead us into trouble. We may also have many constitutional weaknesses that will prove serious hindrances to our prosperity in the cause, unless we incessantly labor to secure and retain a sufficiency of religion to overcome them. Again, some peculiar circumstances in our situation in life, may operate against us; and if they cannot be properly changed, must be patiently endured. "In your patience possess ye your souls." This will outlive every enemy, and bear off its possessor in triumph to his reward. Yes, thanks be to God, there are means of safety, which, if put in faithful exercise, will enable us to travel and be safe.—There is a power given by which we may conquer. By faith we can preserve the dignity, the holiness and consistency, of a Christian character, provided our works are in accordance with what is required to obtain perfect faith. It is only by faith we retain our union with Christ. How important, then, that we adhere to the injunction of the apostle, "By faith ye stand." We may have many social virtues in our life and conversation—many excellent thoughts, tempers, and dispositions, in our hearts; and we may be very faithful in the performance of our outward Christian duties, yet it is impossible for us to retain our spiritual standing without faith in Christ. It is the very nerve and ligament that unites us to him.—"Except the branch abide in the vine, it is sure to wither and die."

It is also by faith we are to realize the truth and excellency of the blessed hope, for which we should valiantly and perseveringly contend. No man can be a disciple of Jesus, unless he takes up his daily cross, and walks in his blessed footsteps. His Gospel speaks in a tone of unbending authority, when it says, "Deny thyself of all ungodliness and worldly lust, and live soberly, and righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." It also requires the sacrifice of everything opposed to the government of Christ, though it should be as near and as dear as the right eye or the right hand. And this only that we may obtain the blessed inheritance of which we know nothing aside from faith in the word of God. "We see not," as yet, "the God nor the Christ, whose name we bear;" but "Whom, having not seen we love, and even now, though we see him not, yet believing (that we soon shall,) we rejoice with joy unspeakable and full of glory." Again, if we are in danger from the example of the world, faith presents one more dignified, and by far more glorious. It holds up to view a noble array of martyrs, bending over from their exalted thrones, and beckoning to the church to "come away." They point to the Kingdom—to the crown of righteousness, which the Lord shall give to all who love his appearing "in that day," and say, "Press on—Be faithful—Let no man take thy crown." While such a representation is passing before the mind, how weak is every worldly influence, and how triumphant the soul over all its wicked examples! How insipid the stream of earthly pleasure! how empty and uninviting the riches and honors of this mortal life, to every saint of God that is soon expecting an open and abundant entrance into the everlasting kingdom of the blessed Saviour!

Again, if we are tempted to crave the riches of the world, faith has a sovereign antidote for this. We have only to present that soul-moving interrogatory, "What shall it profit a man, if he gain the whole world and lose his own soul?" and the power of the temptation is at once destroyed. "This is the victory that overcometh the world, even our faith," and "without faith it is impossible to please God."

If it is only by faith we stand, is it at all surprising that so many fall, when we consider the "little faith" there is in exercise! Would to God that every professed Christian might unite in the prayer put up by the disciples of old, and exclaim, with sincere and unbroken petition, "Lord, increase our faith." Then would they be able to stand in the midst of all the difficulties of life, and after having done all, to stand acquitted before the Judgment-seat of Christ, and enter into the full fruition of the glories of that Kingdom which shall never end. G. W. C. Landaff (N. H.), April 12, 1848.

Letter from Bro. E. B. Pinney.

DEAR BRO. HIMES:—I have been laboring in new fields. Bro. Bywater has been with me since January last until last week, when sickness in his family called him home.

We had excellent meetings at Homer and Auburn. At the former place, the saints were quickened and confirmed in the faith of soon seeing the King of glory. Many backsliders were reclaimed, among them one who had been wandering for twelve years. Several were converted, and ten baptized, and, I trust, added by the Lord to the church. I think a good interest was permanently established.

At Auburn, our place of worship was filled with attentive hearers. Much prejudice had to be removed; but after a season it gave way—light broke in, and many were made to rejoice in the hope of soon seeing Jesus. Several of our brethren, who had been rather wandering in the fogs of mysticism, found their way out, and rejoiced in the light, and manifested a deter-

mination to walk in it. Bro. Smith's companion is full in the faith, and is rejoicing in hope of the glory of God. Bro. S. is also happy in God. I think the cause will rise again in Auburn, and the standard be maintained till Jesus comes.

I commenced in this place yesterday. The Court House was well filled with candid and attentive hearers, and I am encouraged to hope that some good will be done, although the people are very much prejudiced against our faith. I have no fears if they will only give me a hearing;—God will own and bless his truth wherever proclaimed.

My health is about as good as when I entered the field last December. I regret to learn of your illness. I know how to sympathize with you, having been in the same condition last year, though from another cause. Oh, when I look abroad, and see how vast the harvest, how few the laborers, and how many brethren there are who have no disposition to work that night, I feel as though I could hardly be satisfied that any one willing and disposed to work should be laid aside by disease. But our Father knows what is best,—it is His cause, and He feels more interest in it than I do or can, and I feel to say, "even so, Father, for so it seemeth good in thy sight."

Elmira (N. Y.), April 10th, 1848.

Extracts from Letters.

From Cabotville (Mass.), March 26th, 1848.

DEAR BRO. HIMES:—I feel the awful responsibility resting upon me as a servant and minister of Jesus Christ at this eventful period. I have never felt, during my whole experience in the Advent cause, the deep, the pressing necessity of living every moment in readiness, and awaiting the crisis, as at present. It seems to me that the great event which is to crown our souls with glory and immortality is right upon us. How watchful, then, ought we now to live, while looking for such things. It is my endeavor to live daily with a conscience void of offence towards God and man.—I cannot rest unless pure within,—till I am wholly lost in God. Holiness of heart and of life, and in all manner of conversation, becometh us who live at this critical time. I cannot fix upon any time in the future that will reveal the blessed Saviour, and am satisfied that timeists are doomed to disappointment. But I want—I must feel in my soul, with the evidences so clear, and constantly thickening as they are, of the approach of this grand event—that the coming One will come soon—and may come to-day. With this deep and abiding sense of the nearness of this event, I am certain that day will not overtake me unawares. Blessed be God, "we are not darkness," for "in him is no darkness;" and if we walk in the light as he is in the light, we have fellowship one with another, and his blood cleanseth from all unrighteousness. O, may we be found of him in peace, and be ready to be presented before his throne without spot or blemish. May God preserve you unto his heavenly kingdom.

God is prospering us still, and is still constantly adding to his church in this place. To his name be all the glory. Pray for us, that we may be kept in the unity of the Spirit and in the bond of love. Blessed be God, harmony and peace prevail in the church of God in this place, and my prayer is, that it may be preserved till Jesus comes. Amen. Your brother, waiting, R. E. LADD.

From Emerald Grove (Wis.), April 1st, 1848.

DEAR BRO. HIMES:—I have just returned from a tour south as far as Horse Creek, ten miles south of Springfield, Ill. I found the brethren generally steadfast in the faith of the gospel. I had very interesting seasons with the brethren at the different places, and there was generally good attendance. I think my tour was an acceptable one to many; there were some who listened with great interest, and, I think, with profit. I think if there could be some plan adopted to sustain those who would enter the field, much good could be done in the West. I should be very glad to meet the brethren in conference at New York and Boston this spring, if it was in my power to do so. I do not know that it will be. The Lord direct. I hope, however, there will be some plan adopted that will be for the advancement of the cause. Yours, as ever, looking for redemption, M. CHANDLER.

From Homer (N. Y.), March 6th, 1848.

DEAR BRO. HIMES:—We have had an Advent meeting in this place, at which Bro. Bywater and Pinney were present. It has proved mighty in the hands of God to the pulling down of the strongholds. We have established a little church of about thirty or forty members, and the prospect looks cheering. We often meet together to strengthen and encourage each other. Our strong desire is to hear Bro. Whiting; the people here have great confidence him,—perhaps more than in any other person. There will be a great call here for his translation of the New Testament. Yours in the glorious hope, L. PHELPS.

Obituary.

BRO. HIMES:—By the request of the afflicted, I send you notice of the death of Sister LYDIA H. JOHNSON, wife of Bro. John B. Johnson, of Hill, N. H. She fell asleep March 20th, 1848. Her death was caused by the spinal and bilious complaints. Sister Johnson had been a firm and consistent believer in the speedy coming of Christ since '43, and lived a bright example of Christian piety, and died in full belief of being soon resurrected to a glorious immortality, to reign on the new earth. She sleeps in Jesus, and awaits her reward. May we all be ready to greet her, with all the faithful, in the deathless world. T. COLE.

Manchester, April 8th, 1848.

DIED, in Boston, April 5th, 1848, aged 9 years, JOSIAH, son of THOMAS and FRANCES ALLECKOCK, for-



"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. I. BOSTON, SATURDAY, APRIL 29, 1848. No. 13. WHOLE No. 365.

THE ADVENT HERALD
IS PUBLISHED EVERY SATURDAY
AT NO. 9 MILK-STREET, BOSTON,
BY J. V. HIMES.
TERMS.—\$1 per Volume of Twenty-six Numbers. \$5 for Six copies.
\$10 for Thirteen copies, in advance.
All communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid). Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

A Song of Freedom.
There is a sound come booming over the sea,
And with it the cry, that "The world must be free."
Aye, the watchword is "freedom," o'er mountain and vale,
And wildly it echoes in each passing gale.
That has floated along when the bright sun's glance,
Has smiled on the vineyards of beautiful France.
Freedom, is re-echoed loud and long,
While the nation resounds with the Marseillaise song.
Freedom, is the cry o'er each Prussian hill,
While Germany warms with the heart-stirring thrill.
Poor Poland! canst thou rise from thy death-like sleep,
While liberty's cohorts march through earth, air, and deep?
And Austria catches the glorious flame,
And dares to her despot e'en freedom to name.
There Greece, once the soil for the noble and brave,
But longer the land of the bondman and slave,
Now feels the wild phrency the watchword brings,
And a look of defiance at tyrannic flags.
Shall Italy's beauty yet glad with the fire,
And join the free song on her sweet-toned lyre?
Shall not liberty's light and each costly dove
In her seven-hilled city—her queenly Rome?
Not yet, no, not yet, till the storm clouds that break
O'er oppression's dark reign, and the nations awake.
Their lightning shall flash, and their thundering roll
From the east to the west, and from pole to pole,
Till the passions of men, like the sea when it leaves
The rock-bound coast, with its tempest-toss'd waves,
Shall dash them together in dreadful array.
And prepare for the meeting the last great day,
When a tempest more dire o'er the earth shall roll,
And the heavens shall tremble, and the earth shall shiver.
And the purified world shall rejoice in its birth,
And the king of kings hold the sceptre of earth.
Ah! ye shall the glorious banner of a scepter, when
The banner of freedom, to float o'er the world.
Not till then, can the song of the ransomed be sung,
Nor shall such conquest—his people are free."
Portland, April 18th, 1848.

Apocalyptic Sketches. No. VI.
BY REV. JOHN CUMMING, D.D.
THE FIFTH TRUMPET, OR THE SARACENIC WOE.
"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit, which the angel had opened. And he breathed upon the smoke, and it became a locust, and it was given power, as the scorpions of the earth have power. And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should kill them; but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates as it were breast-plates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, whose name is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue, his name is Apollyon."—Rev. 9:1-11.

The great body of professing Christendom had become more and more almost entirely apostate, its career was retrograde every hour, its corruptions rose to the heavens, and the successive Gothic judgments had failed to exert upon the system any purifying power, or upon its agents and emissaries any awakening impression. God, therefore, according to a plan frequently illustrated in the history of his dealing with churches and nations, as may be seen in Amos 4:6-12, proceeded with other and more startling judgments to smite them yet more severely.
Accordingly we read in the passage we have quoted, the history of one of the most overwhelming woes that had yet fallen on apostate Christendom—a woe big with exterminating calamities—menaced long, and long disregarded. It descended on the sounding of the fifth trumpet, and may be ascertained by analyzing the peculiar hieroglyphic, or apocalyptic symbols used to describe it.
These symbols, as Dr. Elliott has shown, are invariably to be explained on the principle of local, historical, or national allusion. This, in fact, is the key to all the symbols of Scripture. The fig-tree and the vine, for instance, are the emblems of Judah. The reed and the crocodile of Egypt, the willow denoteth Babylon, the wild ass, Ishmael, the eagle, Edom, and the ship, Tyre. It is by following out precedents of interpreted symbols already set us in

Scripture, that we arrive at a consistent exposition of the symbols used in the Apocalypse.
The composite character of the locust creature employed in the description of this woe, violating, as it does, all the facts of natural history, shows plainly that it is a symbol, and as such is to be explained. The locust symbol indicates that the invader of the guilty lands, marked out for punishment, would rush forward in countless swarms after the manner of locusts. The horse-like appearance denotes that the invading forces would consist mainly of hordes of cavalry. The lion-likeness intimates their daring and irresistible ferocity, and the scorpion sting, which does not kill the sufferer, indicates the torment they would inflict on those whom they would not be allowed to destroy. The locality from which they would come, is plainly shown to be the east. Thus, in Exodus 10:13 it is written, "The east wind brought the locusts" into Egypt from Arabia; and Volney, the skeptic historian states, that locusts come constantly from the deserts of Arabia. And in Judges 6:5, the name *Arabah* for a locust, is plainly associated with the name *Arabi*, an Arab, when it is stated, that they, the Arabs, came as locusts for multitude.
Thus, then, by carefully attending to these allusions, we arrive at the conclusion, a conclusion borne out by Scripture usage, and unquestionable historic facts, that the invading hordes of cavalry commissioned to execute the judgments of God upon apostate Christendom would come from Arabia; in fact, one of the emissaries of the woe, the scorpion, is invariably traced in Scripture to Arabia, as when Moses says, "the wilderness," i. e., the Arabian wilderness, "where are fiery serpents and scorpions." The horse is regarded in this, and I believe in every country, as peculiarly Arabic.—The whole zoology of the symbol is therefore purely Arabian; but superadded to these nationally characteristic symbols, are certain other features, which more minutely and clearly specify the people and the nation referred to. They are represented to have "faces as men," "the long hair of women," "breastplates," and "crowns," adorned with gold, upon their heads; that is, the courage and the aspect of the man, the effeminacy of the woman, invulnerability in battle, and continuous victory. That the Goths are not included in this symbol, must be obvious from the fact that the Romans described them as having woman-like faces, from their practice of shaving the upper lip; that the parties alluded to were neither Greeks nor Romans is equally apparent, from the circumstance that they were long, or woman-like hair, a feature abhorrent to Greek and Roman customs: we are, therefore, directed to a totally different race, a race too, that meets and fulfils the symbol perfectly. Pliny describes the Arabs as wearing the moustache on the upper lip, having long hair and crowns, or turbans on their heads. In the *Antar*, an Arabic poem, belonging to the age which we are now describing, we have frequent mention of the long hair of the Arabs streaming from beneath their turbans, and the Arabs have a proverb at this day descriptive of themselves. "God has bestowed four things on the Arabs: their turbans for diadems, tents for walls and houses, swords for entrenchments, and poems for laws;" and the Koran specifies the breast-plate as one of God's gifts to the Arabs.
The Abyss is used in the Old and New Testament Scriptures, to describe the region of the lost, as might be shown by a reference to a variety of texts. The smoke that emanated from it describes some deadly error, or false religion that should spring from its very depths, and darken the atmosphere of heaven.
Let us then inquire if at the opening of the

seventh century there arose any false system of religion, that like a smoke from the bottomless abyss, darkened the light of Christendom, and if there issued from the midst of this smoke, saturated with its principles, hordes of Arabs who desolated the Roman earth with a new and more terrible woe. In this very century, Mohammedanism appeared in Arabia; that terrible smoke which darkens still so large and so beautiful a portion of the earth,—a system replete with fanaticism, fraud, sensualism, pride; which crushes wherever it conquers, and has extinguished the energy, the life, the freedom of every country of which it has taken possession. And it was after embracing the tenets, and imbibing the spirit of this false superstition, that the Saracen hordes of cavalry issued in propagandist swarms with the fierceness of lions, and the fleetness of horses, and the stings of scorpions upon guilty Christendom; they were resolved on victory or death; for in the one case, they anticipated license upon earth; and in the other, sensual indulgence as the reward of their exploits in heaven.—"The religion of Mohammed," says Hallam, "is essentially a military system; the people of Arabia found in the law of their prophet, not a license, but a command to desolate the world."
"The Arabs or Saracens," says Gibbon, "had languished in poverty and contempt till Mohammed breathed into those savage hordes the soul of enthusiasm." Schlegel, who was at once the philosopher and historian, in true apocalyptic terms, calls Mohammedanism "the infernal spirit," (smoke from the bottomless pit) "that produced that anti-Christian combination of spiritual and temporal authority." The two great principles explained in the Koran and embodied in the Mohammedan creed, which has always exercised a powerful influence on Mohammedans are predestination, or fatalism, and the promise of special sensual enjoyment to those who should fall on the field of battle. To a sensual, and yet daring race, these were irresistible stimulants, and exercised and roused to the very highest pitch of enthusiasm, they fell upon a race obnoxious to them from their difference of creed, and given up by God on account of their unrepented and unforfeited iniquities.
What remarkably identifies the symbol in the text, with the people to whom we have applied it, is the commission to hurt only those men which have not the seal of God in their foreheads. Mohammed himself tells his followers, that their mission was to execute judgment against the idolaters of the earth, and specially against the Christians of the Roman empire, who, by their worship of the Virgin Mary, even in the judgment of Mohammed, had become idolaters. Gibbon also states, that the Christians of the seventh century had "relapsed into the semblance of Paganism, their public and private vows were addressed to images and relics that disgraced the temples of the earth, and the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration." Thus the skeptic historian attests the apostate character of those the false prophet believed himself commissioned to punish. It was also commanded them, we read, that "they should not hurt the grass of the earth, neither any tree." This was almost verbatim the commission given to the Saracens; for the Caliph, in conformity with the prescription of the Koran, issued this order, "Destroy no palm trees, nor any fields of corn, cut down no fruit trees." And in this respect, the conduct of the Saracens presented a favorable contrast to the practice of the Goths, who invariably destroyed every trace of vegetation, and left, what was a garden in their van, a desert in their rear.
The chief and originator of this system, is

described in the commencement of the chapter, as a star fallen from heaven,—a symbol which accurately describes the social and political position of Mohammed. A firmamental star in prophecy denotes a civil or ecclesiastical ruler; and a fallen firmamental star, a ruler who has been degraded, or in some other way, in person, or in his dynasty, has lost his dignity and rank. Mohammed was of a royal house, the descendant of a princely race—the governors of Mecca, but on the death of his father and grandfather, he was left a destitute orphan. He was thus a star dropped from the firmament, the place of dignity and lustre, and fallen to the earth, the scene of degradation.
That a star thus denotes a ruler will be obvious from such passages of Scripture as Num. 24:17, "There shall come a star out of Jacob;" and Isa. 14:12, "How art thou fallen from heaven, Lucifer, son of the morning?" and in *Antar*, the ancient Arabic poem, to which allusion has been made already, it is written, "The chiefs were stars in the eyes of the beholders."
Dr. Elliott, to whom I am so deeply indebted, thus remarks on this application: "Mohammed was by birth of the princely house of Koreish, governors of Mecca. Originally the principality had been in the hands of the Jorhamites. But one of the Koreish had bought from them the key of the Caaba, and that which went with the key, the principality of Mecca, which from him descended lineally to Mohammed's grandfather, and was, in fact, in his hands at the time of his grandson's birth. Now this principality and government was one of no small eminence among the Arabs." "Of the many small states into which Arabia was divided at this time, most seemed to have looked up to Mecca," says Hallam, "as the capital of their nation, and chief seat of religious worship."
Gibbon writes, "the tribe of Koreish, by fraud or force, had acquired the custody of the Caaba." The sacerdotal office devolved through four lineal descents, to the grandfather of Mohammed; the family of the Hashamites, whence he sprang, was the most respectable and sacred in the eyes of their country." "Mohammed was educated in the bosom of the noblest race of his country."
"The grandfather of Mohammed, and his lineal ancestors," says Gibbon, "appeared in foreign and domestic transactions as the princes of their country." "They were," writes Dr. Elliott, "in the view of the Syrian Greeks, as among the stars in the horizon of the political heaven. But just after his birth his father died, and very soon after his grandfather also, and the governorship of Mecca, headship of the tribe, and keys of the Caaba, passed into the hands of another branch of the family. His prospects of greatness seemed all blasted by their deaths. He found himself, so he recounted his own history afterwards, a neglected and destitute orphan; though by birth a star in the horizon of the political firmament, he was now at the opening of the seventh century, a star fallen to the ground, and must so have appeared to the Romans and Syrians, when in the character of servant of the widow Cadijah, he came to traffic in the markets of Damascus." It is in referring to this very period of his life, that Mohammed observes, "Cadijah believed in me, when men despised me; she relieved my wants, when I was poor and persecuted by the world."
I have thus fortified, as strongly as possible, this historical fact, not because I have any doubt or difficulty about it, but because it has been least attended to, and by some previous interpreters of the Apocalypse, it has been utterly misapprehended. Thus drawn from the archives of history, it presents itself as the thing contemplated in Apocalyptic prophecy, and not

only solves a difficulty, but presents an additional corroborative proof of the minute accuracy of the predictions of the Spirit of God.

Mohammed was no ordinary man. Like Marius amid the marshes of Minturnæ, he cherished ambitious designs; he had lost the key of the Caaba, or the Holy Place of Paganism, but soon received another key from the father of lies. Brooding over his decay, he retired to the cave of Hera, three miles distant from Mecca, and from it, as if from the orifice of the bottomless abyss, he enunciated his mission. He had no sooner done so, than he was denounced and driven from Mecca by the ruling powers and popular influence, as an impostor, but after "an exile of seven years," says Gibbon, "the fugitive missionary was enthroned as prince and prophet of his native country." It was then that he assumed to have the key of God, and made it to the Islamites what the cross was to the Christians. And as a memorial of the identity of fact with Apocalyptic prediction, the gate of justice of the Moorish Alhambra has a key in alto-relievo on the very centre of its arch, a standing symbol of Mohammedanism. The ignominious expulsion or flight of the false prophet from Mecca, is now canonized by Mohammedans as the Hegira, from which they date their history, as we date ours from the birth of Christ.

Dr. Elliott adds, "The very emblem of the key, here figured as given to Mohammed, might almost seem to have been selected in *allusive* contrast to its counterpart in the Koran. In the latter, the key of God is asserted to have been given to the prophet; that which was to open to believers the portals of the true religion and of heaven. Hence it was borne by his followers subsequently, at least by those of them who achieved the western conquests of Islam, even as the holy cross by Christians, as both a religious and a national emblem, and the sculpture on the proud gate of justice in the Moorish Alhambra still retains and exhibits this symbol. But the Apocalyptic vision more truly represented it as the key of the abyss, and the smoke which rose from the abyss on his opening it as the fumes and the pestilential darkness of hell."—(To be continued.)

Satanic Knowledge.

BY CHARLOTTE ELIZABETH.

There is a wisdom peculiar to the powers of evil whereof the apostle speaks: "This wisdom descendeth not from above, but is earthly, sensual, devilish;" Jam. 3: 15; and there is a knowledge gained by close, continued observation, apart from any divine aid whatever, and which fits a man to deceive and defraud his neighbor. In this, we may believe Satan abounds; and we are quite sure that he has the power of communicating it, because the Scriptures distinctly say so. He can enable his servants to prophesy, but not true things: John saw an unclean spirit proceed out of the mouth of the false prophet. Rev. 16: 13. He can endow them with miraculous powers; as witness Pharaoh's enchanters, and the predicted apostasy of him "whose coming is after the workings of Satan, with all power, and signs, and lying wonders;" 2 Thess. 2: 9; and who, under another name, is described as he that "doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men; and deceiveth them that dwell on the earth, by the means of those wonders which he hath power to do in the sight of the beast." Rev. 13: 13, 14. The heaven here spoken of, is, of course, the upper region of our atmosphere; for to the heaven of God's presence Satan cannot extend his influences; however, he may, by some mysterious mandate, be made to appear there, as we have already noticed. By devilish wisdom he may devise many crafty plans, and by devilish power carry them into most destructive operations; and it is important to consider this point, lest we fall into the very common snare, of despising and neglecting what we are bound most vigilantly to watch and to guard against.

Men, by accurate observation of the phenomena of God's works, and tracing effects to their causes, sometimes make marvellous discoveries; and by a judicious application of the knowledge acquired, by analogical reasonings, fit combinations, and often by apparent accidents, occurring in the course of curious investigations, they produce results that bear the character of amazing inventions. Yet how limited, how clouded, how defective, how utterly insignificant, is the widest sphere of man's laborious observation, compared with what Satan can take in at a glance. The painful cal-

culations of the astronomer, arrived at after years of sleepless nights, and requiring probably as many more studious days to render them intelligibly credible to others, are simple matters of common observation to him. Those hidden laboratories, where the elements in mystery and darkness work, are so far open to him as created intelligence is permitted to explore them; and he certainly knows our frame far better than we ourselves know it. We have the direct, explicit, reiterated testimony of God himself, that Satanic influence could quench the sight, close the hearing, fetter the tongue, paralyze the limbs, distort the body, madden the brain, and impart to man the force of a powerful, ferocious beast. Instances of all this have been adduced from Scripture, in the preceding sections; as also the marvels wrought, as in the case of the Egyptian sorcerers, probably by the application of Satanic skill, in what we call chemistry, natural history, and other branches of science. We may doubt, or rather deny his ability to raise a tempest; for the stormy winds fulfil God's word (Ps. 148: 8); but he can at least do more than Columbus did, when by calculating and foretelling an eclipse of the moon, he terrified the poor ignorant natives into compliance with all his demands.

An instance of his subtlety, occurring a few years since, and attested by unimpeachable evidence, may illustrate this. The writer had it from one who was on the spot; and it has also been published. The late Lady Hester Stanhope, it is well known, fell into a snare of the devil, abjured her faith, and lived among the mountains of Djourni as an eastern princess, wholly divorced from all former ties, not only to her country, but to her God; she affected a knowledge of futurity, peculiar to those who practise witchcraft. Her house was visited by many strangers, including Englishmen; and they were hospitably entertained. At the time now alluded to, some zealous Christians occasionally took up their temporary abode with her; the Rev. Lewis Way, Joseph Wolff, and others, who earnestly longed to lead into the fold this wandering sheep, and her infidel household. This, of course, would raise Satan's opposition in no common degree; for the smallest portion of good heaven lodged in that lump might work the ruin of his kingdom in a place where every inch of territory is an important possession. Among the members of her establishment was a Dewish, a pretender to superior knowledge and sanctity, a teacher and worshipper of false gods, therefore of devils; held in esteem by Lady Hester, and in great awe and admiration by her dependants. This man's influence could not co-exist with that of a Christian minister; and though it does not appear that he took any part in resisting them, Satan contrived so to establish his character as to seal up his followers in deeper darkness than before. A tremendous earthquake buried Aleppo in ruins; the city was overthrown, and the inhabitants perished. Situated many miles distant from the scene of devastation, without the possibility of any human communication, and indeed before it took place, this Dewish openly proclaimed that Aleppo was destroyed. In that advanced stage of the subterranean process, an observant being could doubtless tell that the crisis was at hand—could point the spot where, from circumstances ordered of God, it was evidently to burst: and thus by simply using the tongue of an ungodly man to convey the intimation, he established that man's claim to a prophetic spirit. It was much talked of at the time, and questioned by some who would neither admit that a divine revelation was made to so evil a character, and for no good end, or that Satan has power to discover the yet unrevealed purposes of God. We admit both these objections, yet the tale is true; and on this ground it is perfectly explicable.

And on this principle we may account for securing revelations of future, or very distant events, by dreams or otherwise, where they often tend to foster a dangerous superstition, or to strengthen belief in a false doctrine. Such things have come to pass within the knowledge of some who may read these pages. Intimations have been given of a death, or other occurrence, and mentioned also by the party receiving the impression, hours before it was possible for intelligence to arrive: sometimes at the very moment the circumstance took place; and instances could be named where Popery has at once been embraced, on the strength of such juggling devices of Satan. A person apparently in the soundest health may be told by another, seemingly inspired, that within such a period he should die; and the prediction may be literally accomplished. In many cases, aneurism for instance, an organic disease works

its way for a long time without producing any sensible external effect: but Satan marks, and calculates, and confidently pronounces what, when the event comes to pass, is regarded as an oracle of God. That He can and does graciously warn and instruct his servants, both "in dreams and visions of the night," and in various other ways, we cannot for a moment doubt; neither would we approach by a single step the awful crime of even ignorantly attributing to evil powers what may be the gracious intimations of the Holy One: we merely notice some illustrations of the Scripture assertion, that intercourse may be held with "familiar spirits," and witchcraft practised, and supernatural knowledge acquired by diabolical aid.

Three score years render a clever man shrewdly experienced and worldly wise, if he has passed them in carefully looking about him with a view to his own interests. What then must be the advantage to Satan of nearly six thousand years' observation of all that concerns our race? The stupendous intellect of an angel, faculties of which we can form no conception except from their mighty effects; enough of daring to brave, and enough of malignity to persecute, "the Mighty Father, the Everlasting God, the Prince of Peace," and to aid all of these, an ally already engaged on his side within the bosom of every child of man. Such is our adversary the devil: such is that roaring lion who goeth about seeking whom he may devour; and shall we be lulled into security, despite the awful admonitions which the Holy Ghost hath given, because it has become fashionable to despise his power, disbelieve his interference, and make light of his name?

But, apart from supernatural knowledge, there is a wisdom which Satan imparts, by means of those suggestions that every one among us can testify he has power to insinuate into our minds. The apostle was speaking of that external worldly religion which is consistent with "bitter envying and strife" in the heart. Where these are allowed, he bids us "glory not, and lie not against the truth," for the wisdom in which such persons boast themselves "descendeth not from above, but is earthly, sensual, devilish." Some have erringly compared the mind of an infant to a clean sheet of paper, on which good or bad may be written at will; this is wrong; for the paper is impure and blotted from the very first, and scribbled over with all evil; but, so far as wisdom and knowledge are concerned, the sheet is certainly blank, until reason begins to unfold itself; and Satan is eagerly on the alert with his subordinate fiends, to impart that which cometh from beneath. It is a solemn consideration that every idea conveyed to a child's mind must be from one of these sources: man can originate nothing: he may imbibed the notions of others, but they, too, must be sought for under one of the heads named by the apostle: the wisdom that cometh from above, which is pure and peaceable, or the wisdom that cometh from beneath, which is Satanic. Of the latter class was Ahiathophel's wisdom; in a good cause, his plan of carrying on the war would have been sound counsel; but being brought to aid the cause of treason, rebellion, parricide, it was devilish. Satan suggested it, and God turned it into foolishness. 2 Sam. 17: 14.

The wisdom taught by our adversary is always opposed to the truth; it is a knowledge that puffeth up, and makes those who possess it fools—"For my people are foolish, they have not known me: they are sottish children, they have none understanding: they are wise to do evil, but to do good they have no knowledge." Jer. 4: 22. And this must be unlearned: "If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness; and again, The Lord knoweth the thoughts of the wise, that they are vain." 1 Cor. 3: 18-20. The Egyptians were fully replenished with this infernal wisdom, when planning to diminish the people of Israel by destroying the male children.—They said, "Come on; let us deal wisely with them." Ex. 1: 10. These, and similar passages, clearly showing that the wisdom of this world emanates from the god of this world, are calculated to prove to us the danger that besets the path of such as are bent on acquiring knowledge apart from godliness. They have a master at hand, ready and able to teach them as much as human understanding may grasp, and sure to clothe with every attraction the bait which he has found to be so efficacious in bringing souls into his net; but the price of his lessons is such, that the man who strikes that bargain is bankrupt forever.

Prophecies of Moses Concerning the Jews.

BY THOMAS NEWTON, D. D.

(Concluded.)

11. However, they should suffer much in their dispersion, and should not rest long in any place, (Lev. 26: 65): "And among these nations shalt thou find no ease, neither shall the sole of the foot have rest." They have been so far from finding rest, that they have been banished from city to city, from country to country. In many places they have been banished and re-called, and banished again. We will only just mention their great banishments in modern times, and from countries very well known. In the latter end of the thirteenth century they were banished from England by Edward I., and were not permitted to return and settle again till Cromwell's time. In the latter end of the fourteenth century they were banished from France (for the seventh time, says Mezeray) by Charles VI.; and ever since they have been only tolerated, they have not enjoyed entire liberty, except at Metz, where they have a synagogue. In the latter end of the fifteenth century, they were banished from Spain by Ferdinand and Isabella; and according to Mariana, there were 170,000 families, or as some say 800,000 persons who left the kingdom. Most of them paid dearly to John II. for a refuge in Portugal, but within a few years were expelled from thence also by his successor Emanuel. And in in our own time, within these few years, they were banished from Prague by the Queen of Bohemia.

12. They should be "oppressed and spoiled evermore;" and their houses and vineyards, their oxen and asses should be taken from them, and they should "be only oppressed and crushed away." Vs. 29-33. And what frequent seizures have been made of their effects in almost all countries? how often have they been fined and fleeced by almost all governments? how often have they been forced to redeem their lives with what is almost as dear as their lives, their treasure? Instances are innumerable. We will only cite an historian of our own, who says, that Henry III. "always polled the Jews at every low ebb of his fortunes. One Abraham, who was found delinquent, was forced to pay 700 marks for his redemption. Aaron, another Jew, protested that the king had taken from him at times 30,000 marks of silver, besides 200 marks of gold, which he had presented to the queen. And in like manner he used many others of the Jews." And when they were banished in the reign of Edward I., their estates were confiscated, and immense sums thereby accrued to the crown.

13. "Their sons and their daughters should be given unto another people." V. 32. And in several countries, in Spain and Portugal particularly, their children have been taken from them by order of the government, to be educated in the Popish religion. The fourth council of Toledo ordered, that all their children should be taken from them for fear they should partake of their errors, and that they should be shut up in monasteries, to be instructed in the Christian truths. And when they were banished from Portugal, "the king," says Mariana, "ordered all their children under fourteen years of age, to be taken from them and baptized: a practice not at all justifiable," adds the historian, "because none ought to be forced to become Christians, nor children to be taken from their parents."

14. "They should be mad for the sight of their eyes which they should see." V. 34. And into what madness, fury, and desperation have they been pushed by the cruel usage, extortions, and oppressions which they have undergone? We will allege only two similar instances, one from ancient, and one from modern history. After the destruction of Jerusalem by Titus, some of the worst of the Jews took refuge in the castle of Masada, where, being closely besieged by the Romans, they at the persuasion of Eleazar, their leader, first murdered their wives and children; then ten men were chosen by lot to slay the rest; this being done, one of the ten was chosen in like manner to kill the other nine, which having executed, he set fire to the place, and then stabbed himself. There were 960 who perished in this miserable manner; and only two women and five boys escaped by hiding themselves in the aqueducts under ground. Such another instance we have in our English history. For in the reign of Richard I., when the people were in arms to make a general massacre of them, 1500 of them seized on the city of York to defend themselves; but being besieged, they offered to capitulate, and to ransom their lives with money. The offer being refused, one of them cried in despair, that it was better to die courageously for the law,

than to fall into the hands of the Christians. Every one immediately took his knife, and stabbed his wife and children. The men afterwards retired into the king's palace, which they set on fire, in which they consumed themselves, with the palace and furniture.

15. "They should serve other gods, wood and stone," v. 36; and again, (v. 64.) "they should serve other gods, which neither they nor their fathers had known, even wood and stone." And is it not too common for the Jews in Popish countries to comply with the idolatrous worship of the church of Rome, and to bow down to stocks and stones rather than their effects should be seized and confiscated? Here again we must cite the author, who hath most studied, and hath best written their modern history, and whom we have had occasion to quote several times in this discourse. "The Spanish and Portugal inquisitions," saith he, "reduce them to the dilemma of being either hypocrites or burnt. The number of these dissemblers is very considerable; and it ought not to be concluded, that there are no Jews in Spain or Portugal, because they are not known: they are so much the more dangerous, for not only being very numerous, but confounded with the ecclesiastics, and entering into all ecclesiastical dignities." In another place he saith, "The most surprising thing is, that this religion spreads from generation to generation, and still subsists in the persons of dissemblers in a remote posterity. In vain the great lords of Spain make alliances, change their names, and take ancient scutcheons; they are still known to be of Jewish race, and Jews themselves. The convents of monks and nuns are full of them. Most of the canons, inquisitors, and bishops proceed from this nation. This is enough to make the people and clergy of this country tremble, since such sort of churchmen can only profane the sacraments, and want intention in consecrating the host they adore. In the meantime Orobio, who relates the fact, knew these dissemblers. He was one of them himself, and bent the knee before the sacrament. Moreover, he brings proof of his assertion, in maintaining, that there are in the synagogue of Amsterdam, brothers and sisters and near relations to good families of Spain and Portugal; and even Franciscan monks, Dominicans, and Jesuits, who come to do penance, and make amends for the crime they have committed in dissembling."

16. "They should become an astonishment, a proverb, and a by-word among all nations," v. 37. And do we not hear and see this prophecy fulfilled almost every day? Is not the avarice, usury, and hard-heartedness of a Jew grown proverbial? and are not their persons generally odious among all sorts of people? Mohammedans, heathens, and Christians, however they may disagree in other points, yet generally agree in vilifying, abusing, and persecuting the Jews. In most places where they are tolerated, they are obliged to live in a separate quarter by themselves, (as they did here in the Old Jewry,) and to wear some badge of distinction. Their very countenances commonly distinguish them from the rest of mankind. They are in all respects treated as if they were of another species. And when a great master of nature would draw the portrait of a Jew, how detestable a character hath he represented in the person of his Jew of Venice!

17. Finally, "their plagues should be wonderful, even great plagues, and of long continuance," v. 59. And have not their plagues continued now these 1700 years? Their former captivities were very short in comparison: and Ezekiel and Daniel prophesied in the land of the Chaldeans: but now they have, no true prophet to foretell an end of their calamities, they have only false Messiahs to delude them and aggravate their misfortunes. In their former captivities they had the comfort of being conveyed to the same place; they dwelt together in the land of Goshen, they were carried together to Babylon; but now they are dispersed all over the face of the earth. What nation hath suffered so much, and yet endured so long? what nation hath subsisted as a distinct people in their own country, so long as these have done in their dispersion into all countries? and what a standing miracle is this exhibited to the view and observation of the whole world?

Here are instances of prophecies, prophecies delivered above three thousand years ago, and yet as we see fulfilling in the world at this very time: and what stronger proofs can we desire of the divine legation of Moses? How these instances may affect others, I know not; but for myself I must acknowledge, they not only convince, but amaze and astonish me beyond expression. They are truly, as Moses foretold

they would be, "a sign and a wonder forever." Vs. 45, 46. "Moreover all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed; because thou hast hearkened not unto the voice of the Lord thy God, to keep his commandments, and his statutes which he commanded thee: and they shall be upon thee for a sign and for a wonder, and upon thy seed forever."

Crisis of the Soul.

Let every man consider that he is dependent upon the Spirit of God, which may at any time leave him to himself. In this respect, he may be compared to a ship upon the Niagara River, between Lake Erie and the falls. The calm, still waters of the lake are above it, the thundering precipice below, and all the way between a constantly increasing current, bearing it downward; while a propitious breeze is blowing towards the lake, sufficient to overcome the power of the current, and waft it upward to the lake. But the sails are all furled, the captain and all on board wish to enjoy the pleasant scenery around them. Some doubt whether there is any cataract; others think there is, but it is so far off that it need not be feared yet; they can turn at any time. Thus they float merrily along, amid the wine, and song, and dance, and revelry, so intent upon their pleasure that for hours they do not notice a fearful fact, that the wind has ceased to blow. At length they are roused from their dream of security, and look out upon the calm, blue heavens; not a leaf moves. They are filled with dismay. The captain cries out, "about ship—put on all her canvas." "Ay, ay, sir," replies the helmsman, and the helm is "hard up." The sails are spread, but they flap against the masts.—There is no power to the helm. She turns her prow to the lake of safety, but it is only to float backwards, down the stream. The current increases; they shriek aloud for help; but help cannot come. They ply their oars; but there is no perceptible check to the descent. Islands and green banks seem to be gliding past them like magic; the thundering roar of the cataract is heard; now they enter the curling and eddying rapids; a few moments of agonizing cries of despair, and a few of breathless, silent, shivering expectation, and the noble ship plunges into the abyss, and is dashed to atoms. But when was that ship lost? Not merely when it struck the foaming flood, but when the wind ceased to blow upon it, as it floated quietly on that smooth stream; when the only agency that could possibly arrest its downward course, ceased to act, then destruction was as sure as at the last moment.

In like manner, the soul that God has left may float down the stream of time, and dream of safety and future repentance, while it is lost. Its day of merciful visitation is passed. "The door is shut."

Horrid Truth.

I was recently told of a mother in this State, who was very ill. She gave her husband some little change, and with an earnest charge, requested him to go to the village for some medicine and food. And said she, "Jimie will go with you, and hasten you back. Now do not stay, for I am in great pain." They started, and walked several miles to the grocery.—While there, an old companion entered, and said to the man, "Let us take something to drink." "No," said the boy. "Come home, father, you know mother is waiting at home." "What!" said the rum seller, sneeringly, "Do you teach your father when to drink?" Upon this they took a glass. Directly he drank again.—Jimie all the time urging him to go. Thus he continued drinking until twelve o'clock, when the store was closed, and they started for home. It was a bitter cold night. There lay the sick wife, waiting. She listened and listened. At every sound she started. Nine o'clock came, twelve, three, the morning dawned, and still they came not. Finally, she sent for a neighbor, to go in search of them. About a mile from the house, he found the man, with a jug by his side. He was dead. And there stood Jimie. His elbow was on the fence; his head leaning on his hand; the icy tears were on his cheek; he was a frozen corpse. And who killed them? Had it not been for that licensed rum seller, would they have thus died?—*Journal of the Am. Tem. Union.*

Good Signs.

I like to see a man of family attend with great solicitude to the mental wants of his children, as well as their physical necessities; seeing well to it, that they obtain that which adversity cannot deprive them of—a good education.

I like to see a man industriously engaged at some useful occupation, having an opinion of his own, but open to conviction, if he be wrong on any subject.

I like to see a man patient and forbearing towards his fellow men, looking at the bright side, as well as the dark side of each man's character, aware of the infirmities of human nature.

I like to see a man benevolent and charitable, beginning first at home, and, if wealthy, extending his charitable influence abroad, not for the sake of popular applause, but from a sense of duty and obligation.

I like to see a man willing to abide by the laws of the land; and if he be a civil officer, mild and accommodating, yet firm and resolute, when it becomes his imperative duty to act.

I like to see a man polite and gentle; respectful to superiors, courteous to inferiors, reverential to the aged, and affable to equals; and especially attentive, when occasion requires, and obsequious to the ladies.

I like to see a man respect and keep the Sabbath day, attend church, and read daily a portion of the Scriptures.

I like to see a man public spirited, ahead in any enterprise that will benefit the community, having the sense to perceive, and the patriotism and generosity to act for the welfare of his countrymen.

Fourth Universal Monarchy.

NUMBER XX.

"They acknowledged the imperial supremacy, and placed his name on their coins, and the years of his reign on their bulls." Otho III. was crowned emperor of the Romans, May 21st, 996. Henry II., German emperor, put on the iron crown of Lombardy, and the golden crown of the Romans. He then had the silver crown of Germany, the iron crown of Lombardy, and the golden crown of Rome. With Henry II. ended the Saxon reigning house. The Salic or Franconian house commenced A.D. 1024.—Conrad the elder was crowned emperor of the Romans, and Henry the black succeeded him. About this time the ecclesiastical becomes superior to the civil power, under pope Gregory VII., or Hildebrand. The Salian house ends with Henry V., A.D. 1125, and is succeeded by the Hohenstaufen family. Frederick I., or Barbarossa, emperor of Germany, was crowned emperor of the Romans in the year 1155. At this time the German emperors had great power. He was authorized to cite before him all the kings of Christendom, and sit in judgment over them. Has not the diadem of the fourth monarchy passed to this imperial head? With Conrad III. the Hohenstaufen family ended, A.D. 1268. At this time the German nobles, like the Romans, were incased in iron armor. Rudolphus of Hapsburg established the house of Austria. Albert of Austria succeeded his father Rudolphus. The house of Austria is now the reigning German family. Thus has the restored Roman empire in the west, or the fourth monarchy, been under the control of five German imperial houses—the Carolingian, the Saxon, the Salic or Franconian, the Hohenstaufen, and the AUSTRIAN. The German imperial diet in 1388 thus declare, "That the imperial dignity and power were immediately derived from, and depended upon, God; and as a matter of right and ancient custom, the moment an individual was elected emperor of Germany, that moment he must, by reason of his election, be regarded a TRUE KING and ROMAN EMPEROR, without any need of confirmation by the papal see." In the year 1400 the German diet deposed the emperor Wenceslas in the following words: "THE HOLY ROMAN EMPIRE, the holy church, and all Christendom, instead of finding in him comfort, and protection, and succor, had, on the contrary, been rent asunder, abused, and shamefully abandoned by him; but he had neither restored peace to the church, nor had he felt any concern at the many feuds and tumults of the empire. The princes, therefore, believing that he was no longer interested in the welfare of the empire, deposed him from the imperial authority." The house of Austria commenced with Albert I., A.D. 1438. Frederick III., in 1440, was the last of the German emperors who was crowned emperor of the Romans at Rome. Others after that time put on the diadem without visiting Italy. He was crowned March 9th, 1452. Maximilian assumed the title without the voice of the people. Charles V. visited Italy. He was also crowned Roman emperor. The German princes thus speak of their empire: "The empire was empowered to make laws and decrees even in religious matters, and that several Roman emperors, ancestors of his present majesty, had

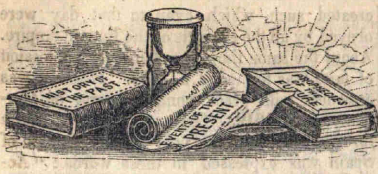
created such, which even to that day were obeyed by all the subjects of the Roman empire. About the same time, the Augsburg confession of faith was formed, A.D. 1545. Matthias was crowned, with great pomp, emperor of Germany, A.D. 1612. Germany begins to claim foreign aid about the year 1612. The aid of Spain was expressed in these words: "Accordingly, the dissensions throughout the empire became more and more confirmed in their hostility, and the German states commenced forming alliances with foreign countries." This division arose about the Protestant religion.—The parties sought aid of other nations on both sides. The Protestant party sought aid of Protestant nations, and the Catholic party in Germany sought aid of Roman Catholic nations. All nations, therefore, aided Germany (the beast). The emperor Ferdinand, of Austria, eradicates the Protestant religion from his dominions. The evangelical union of Germany was one of war. Austria always supported the Roman Catholic church. Already there were disputes in the very heart of Germany as to what they should take from, and what they should leave—what feathers they should pluck from the Roman eagle. Kolrausch calls the German empire the "ROMAN GERMANIC EMPIRE." Germany was not only the centre of Europe, but the seat of all wars. The same author remarks: "The curse of our history, since the thirty years' war, has been, that our country was drawn into all the quarrels of the nations of Europe, even such as were foreign to her, and her soil was the principal arena on which others spent their rage in war."

We make these quotations, that the reader may be convinced that the German empire was not only the continuation of the old Roman empire, but that it formed the centre around which the civil and ecclesiastical institutions of all Europe revolved. "Hence it is that the plains of Saxony, Swabia, and Bavaria, are distinguished by the names of so many battles; and this is the reason why the banks of the Elbe, the Saale, and Elster, as well as those of the Danube, the Lech, the Jun, and the Neckar, have been so severely trodden down by the burning foot of war." By the alliance of Austria with England, Catholicism with Protestantism, that Austria was placed again in the centre of Europe, as the power destined to establish relationship between all other nations, and maintain among them order and union: while with respect to Germany itself, it was called upon to defend with still greater power, the pristine dignity and ancient constitution of that empire. "A league was formed in 1785, between Prussia, Saxony, Brunswick, Mecklenburg, Deux-Ponts, the Landgrave of Hesse, and several other princes, to preserve the imperial constitution."

Second proposition. From the year 800.—The nations of Europe, or the decem-regal power, became auxiliary to that administration, and found it to be their policy to support the German empire. For proof on this point, we shall quote from Heeren's *European Political System*. "The strength of the European System depended on its centre—Germany. An enlightened policy soon perceived, that with the preservation of that state depended the existing order of things in Europe. Its small states, beside large ones, preserved the balance of power. Germany, by her numerous states, furnished Queens for all Europe. Thus were all the ruling houses connected. Germany, weak in itself, was preserved partly by its own strength, partly by its happy relations, and especially by the opinion which soon became general, that its preservation and freedom were essential to the preservation and freedom of the whole political system of Europe." "It was the interest of France to uphold Germany. It was to remain the centre of political life, and of the Religio-political system." Germany is called the cradle of European religion and politics. "The thirty years' war made Germany the centre of politics. One article in the peace of Westphalia established the position of Germany as the centre of European politics. To support Germany, and support the balance of power, were the same. When Germany was attacked by the Turks, all the nations of western Europe united in its defence."

These quotations are sufficient to establish the proposition, that all Europe was interested in upholding the German empire. Even after the ruin of the constitution of the German empire in the French Revolution. So deeply was the idea stamped upon the European mind, that Germany, as a centre, should be supported, that, at the Congress of Vienna, in 1815, a Germanic confederacy was formed.

J. P. WEETHEE.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 23, 1894.

Parkerism—Anti-Christ.

There is a *kind* of religion preached in Boston, by THEODORE PARKER, to crowded audiences, which should cause every believer in revelation to shudder. It is more dangerous than Atheism; for Atheism avows its opposition to God; but Parkerism professes to walk in obedience to the teachings of Christianity.

Parkerism is the natural and unavoidable result of that looseness of Christian doctrine which began to prevail extensively in this neighborhood about the commencement of the present century. There is no surer development of an anti-Christian state of heart, than that manifested in opposition to the character and claims of the SAVIOUR of sinners. Satan regards with peculiar hatred the CAPTAIN of our salvation, knowing that by Him his head will be bruised. It has therefore ever been his aim to detract from the high honor and exalted dignity of Him who left the glory of the FATHER and came down into this world to suffer and die for the sins of men, so that God might be just, and justify all who would come to Him through CHRIST. The idea of ATONEMENT is unpalatable to the carnal heart. It is foolishness to the self-righteous, and a stumbling-block to those who would save themselves. Therefore we find men continually rising up who are not afraid to wage war against the SON of GOD—who deny that CHRIST was the EMANUEL sent from God to be God with us—who deny that the WORD was in the beginning with God, was God, was made flesh, and dwelt with us, so that we were witnesses of his glory, as of the only begotten of the FATHER, full of grace and truth. Such men hesitate not to refuse Him that homage and obedience which he claims as his due; and when his claims are advocated, and his attributes vindicated, they find a spirit of hatred and opposition arising in their hearts towards Him who will be their final JUDGE, from whose decisions there is no appeal.

Such opposition to CHRIST has been a weed of rapid growth in this portion of the field—the result of the tares sown while men slept. It first manifested itself in a loose interpretation of Scripture—self-styled "liberal opinions." It was claimed that Christians should have no profession of faith—that an assent to the Bible should be alone required as a test of Christian fellowship,—without inquiring whether the assenter put a construction on the Scriptures subversive of their teachings. In addition to this loose bond of union, they demanded that fellowship should be extended towards those who did not believe in CHRIST—in the light the Scriptures present him. Under this loose self-styled liberal course, the faith of those who have been trained under it has gradually deteriorated, until the largest Protestant congregation in this city sit under the teachings of Mr. PARKER,—a sad illustration of the danger of the first divergence from the faith once delivered to the saints.

Some may inquire, What are the teachings of Mr. PARKER—that his case should be instanced as illustrative of the danger of Socinian tendencies. We cannot answer this question better than by quotations from a late work from his pen, entitled "A Discourse of Matters pertaining to Religion."—Published by LITTLE & BROWN.

He represents Jacob, in that solemn covenant transaction at Bethel, Gen. 28.10-20, as "driving a trade with ELOHIM. The God receives a human service, as an adequate return for his own divine service. The promise of each is for value received."

He says:—

"We are never to forget that there is no monopoly of religion, by any nation or age. Religion is one and the same. He that worships truly, by whatever form, worships the only God. And he hears the prayer, whether called Brama, Jehovah, Pan, or Lord, or called by no name at all. Each people has its prophets and its saints; and many a swarthy Indian, who bowed down to wood and stone; many a grim-faced Calmuck, who worshipped the great god of storms; many a Grecian peasant, who did homage to Phoebus Apollo; yes, many a savage, his hands smeared all over with human sacrifice, shall come from the East, and the West, and sit down in the kingdom of God, with Moses and Zoroaster, with

Socrates and Jesus,—while men who called daily on the only living God, who paid their tribute, and bowed at the name of Christ, shall be cast out because they did no more."

Again:—

"All nature is but an exhibition of God to the senses. The sun is but a sparkle of his splendor.—Endless and without beginning flows forth the stream of Divine influence, that encircles and possesses the all of things." "The material world with its objects sublimely great, or meanly little; its atoms of dust, its orbs of fire, the rock that stands by the sea-shore, and the water that wears it away; the worm which we trample under foot; the streets of constellations that gleam perennial over head; the aspiring palm tree, fixed to one spot, and the lions that are sent out free;—these incarnate and make visible all of God that their natures will admit. If man were not spiritual, and could yet conceive of the aggregate of visible things, he might call it God; for he could go no farther."

Speaking of prayer, he says:—

"For all theological purposes, God might have been buried, after the ascension of Jesus. We dare not approach him face to face. We whine and whimper in our brother's name, [in the name of CHRIST,] as if we could only appear before the Omnipresent by attorney."

Again, speaking of that form of Christianity which represents the Divine Being as a Sovereign, our author says:—

"Its God is diabolical. It puts an intercessor between God and man, and relies on the advocate.—Cannot the Infinite love his frail children without teasing? Needs he a chancellor to advise him to use forgiveness and mercy? Can men approach the Every-where-present only by attorney, as a beggar comes to a Turkish king? Away with such folly!"

Of Inspiration, he says:—

"Inspiration, like God's omnipresence, is not limited to the few writers claimed by the Jews, Christians, or Mohammedans, but is co-extensive with the race." "Minos and Moses were inspired to make laws; David to pour out his soul in pious strains, deep and sweet as an angel's psalm; Pindar to celebrate virtuous deeds in high heroic song; John the Baptist to denounce sin; Gerson, and Luther, and Boehme, and Fenelon, and Fox, to do each his peculiar work, and stir the world's heart deep, very deep. Plato, and Newton, Milton, and Isaiah, Leibnitz, and Paul, Mozart, Raphael, Phidias, Praxiteles, and Orpheus, receive into their various forms the one spirit from God most high. It appears in action, not less than speech. It inspires Dorcas to make coats and garments for the poor, no less than Paul to preach the gospel."

Of the Bible, he says:—

"The legendary and mythological writings of the Hebrews have no more authority in the premises, than the similar narratives of the Phenicians, the Persians, and Chinese."

He speaks of Abraham's attempt to sacrifice his son, not as an act of faith and obedience, but as a "means to coax and wheedle the Deity, and bribe the All-Powerful"—as "rebellion against conscience, reason, and affection, and treason against God."

The account of "the creation of the woman; the story of the garden, and the temptation and fall of man; the appearances of God in human shape, eating and drinking with his favorite, and making covenants; the story of the flood and of the ark; the miraculous birth of Isaac; the promise to the patriarchs; the great age of mankind; the tower of Babel, the confusion of tongues; the sacrifice of Isaac, the history of Joseph, and of Moses; the ten plagues, miraculously sent; the wonderful passage of the Red Sea; the support of the Hebrews in the wilderness on manna; the miraculous supply of food, water, and clothing; and the deliverance of the law at Mount Sinai," he insists, are *fictitious*. They "are at variance with facts."

Of the "early prophets," as he calls them, he says:

"No one knows the date or the author of any one of these books. They all contain historical matter of a doubtful character: such as the miraculous passage of the Jordan; the destruction of Jericho; the standing still of the sun and moon, at the command of Joshua; the story of Samson; the destruction of the Benjamites; the birth and calling of Samuel, the wonders wrought by the ark; the story of Saul, David, and Goliath; of the miraculous pestilence, of Solomon, Elijah, Elisha, and others."

He denies that "any one of the prophets ever uttered a distinct, definite, and unambiguous prediction of any future event that has since taken place, which a man, without a miracle, could not equally well predict."

He says "the book of Daniel is a perfect unique in the Old Testament. It contains accounts of surprising miracles, dreams, visions; men cast into a den of lions and a furnace of fire, and escaping unhurt; a man transformed to a beast, and eating grass like an ox for some years, and then restored to human shape; a miraculous and spectral hand-writing on the palace wall; grotesque fancies, that remind us of the Arabian Nights and the Talmud."

Of the Evangelists, he says:—

"They relate much from hearsay; they mingle

their own personal prejudices in their work; their testimony was not reduced to writing, so far as we know, till long after the event; we see they were often mistaken, and did not understand the words of their teacher; they contradict one another, and even themselves; they mingle with their story puerile notions and tales, which it is charitable to call absurd. Such testimony could not be received in a court of justice, where only a few dollars were at stake, without great caution."

Again:—

"The Evangelists differ widely from the Apostles; the Synoptics [i.e., Matthew, Mark, and Luke] give us, in Jesus, a very different being from the Christ whom John describes; and all four make such contradictory statements, as to show that they were by no means infallibly inspired. . . . The most careless observer sees inconsistencies and absurd narrations; finds actions attributed to Jesus, and words put into his mouth, which are directly at variance with his great principles, and the general tone of his character."

The writers of the Epistles were rude and ignorant men. "They could not even interpret the Psalms, without making the most obvious mistakes. . . . They had incorrect notions on many points, which both they and we deem vital."

He characterizes the Bible, in general, as "the apocryphal, ambiguous, imperfect, and often erroneous Scripture of the world." He calls it "the tyrant of the soul." He says:—

"On the authority of the written word, man has been taught to believe impossible legends, and conflicting assertions; to take fiction for fact; a dream for a miraculous revelation from God; an oriental poem for a grave history of miraculous events; a collection of amatory idyls for a serious discourse, touching the mutual love of Christ and the church. They have been taught to accept a picture, sketched by some glowing eastern imagination, as proof that the infinite God spoke in human words, or appeared in the shape of a cloud, a flaming bush, or a man, who ate, drank, and vanished into smoke; that he gave counsels to-day, and the opposite to-morrow; that he violated his own laws; was angry, and was only dissuaded by a mortal man from destroying at once a whole nation, who, in a moment of anguish, rebelled against their leader. . . . But modern criticism is fast breaking to pieces this idol, which men have made out of the Scriptures."

On the whole, he says:—

"Facts force the conclusion upon us, that the Bible is a human work, as much so as the Principia of Newton or Descartes. Some things are beautiful and true, but others, no man, in his reason, can accept. Here are the works of various writers, thrown capriciously together, and united by no common tie but the lids of the bookbinder."

Again:—

"If we look at the Bible, as a whole, we find numerous contradictions; conflicting histories, which no skill can reconcile with themselves, or with facts; poems, which Christians have agreed to take as histories; prophecies, which have never been fulfilled, and from the nature of things never can be. We find stories of miracles which could not have happened; accounts which represent the laws of nature completely transformed, as in fairy land; stories that make God a man of war, cruel, capricious, revengeful, hateful, and not to be trusted. We find amatory songs, selfish proverbs, sceptical discourses, and the most awful imprecations that human fancy ever clothed in speech."

He says:—

"We shall not believe in ghosts, though Isaiah did; nor in devils, though Jesus teach there are such. We shall see the excellence of Paul in his manly character, not in the miracles wrought by his apron; and the nobleness of Jesus in the doctrine he taught, and the life he lived, not in the walk on the water, or the miraculous draughts of fish. We shall care little about the endless genealogies and old wives' fables, but much for being good and doing good." "We may throw obstacles in the way of religion and morality, and tie the mill-stone of the Old and New Testament about the necky piece, as before."

Of CHRIST, he says:—

"It is easy to show, if we have the exact words of Jesus, that he was mistaken on some points; in the interpretation of the Old Testament, in the doctrine of demons, and in the celebrated prediction of his second coming, and the end of the world, within a few years. If Christianity rests on his authority, and that alone, it falls when the foundation falls; and that stands at the mercy of a school-boy."

Again:—

"If we may take the word of the gospels, Jesus was mistaken in his interpretation of the Old Testament. But if he did suppose that the writers of the Pentateuch, the Psalms, and the prophecies, spoke of him; if he applied their poetic figures to himself; it is yet but a trifling mistake, affecting a man's head, not his heart." "Sometimes Christ is said to be an enthusiast, who hoped that he should be a king on the earth, and that his disciples should sit on twelve thrones, and judge the restored tribes. Certainly a strong case, very strong, may be made out from the Evangelists, to favor this charge. But what then? Even if the facts were admitted, and the dull Evangelists have not thrust their own fancies into his mouth, it does not militate with his morality and religion. How many a saint has been mistaken in such matters!"

Again, he says: "CHRIST BEARS HIS OWN SINS! not another's." "He needed to work out his own salvation, as we also must do." "Moses, and Je-

sus, and JOHN, and PAUL, have gained their salvation, by being real men."

Again: "He was not the Messiah of the prophets' foretelling. The farthest from it possible. The Jews are right, when they say that their predicted Messiah has not come."

Again, he says: "The time will come, when each one of us shall have more mind, and heart, and soul, than CHRIST on earth."

Of the sect in which he was educated, he says: "There is an Old School, and a New School, with a chasm between them, not wide as yet, but very deep. The Old School differs, theoretically, from the Orthodox in exegesis, and that alone. It creeps behind texts and usages, is ready to believe anything which has a *Thus saith the Lord* before it, and does not look facts in the face. It censures the traditionary sects, yet sits itself among the tombs. It would believe nothing not reasonable, and yet all things Scriptural; and so, with perfect good faith, it explains away what is offensive. To such a proficiency has this art of explaining away been carried, that the Scripture is a piece of wax in Unitarian hands, and takes any shape. The devil, with them, is an oriental figure of speech; Paul believed in him, no more than Peter Bayle; Moses and Isaiah never speak of Jesus in their writings; yet Jesus is right when he says they did. David, in the Psalm, is a sick man, speaking only of himself; but when Simon Peter quotes that Psalm, the inspired king is predicting Jesus of Nazareth. These things," says Mr. Parker, still speaking of his Unitarian brethren, "are notorious facts. If the Athanasian creed, the thirty-nine Articles, or the Pope's bull Unigenitus, could be found in a Greek manuscript, and proved to be the work of an inspired apostle, no doubt Unitarianism would, in good faith, explain all three, and deny that they taught the doctrine of the Trinity, or the fall of man." "They think one thing," he says, "in their study, and preach a very different thing in their pulpit. In the one place, they are free as water; in the other, conservative as ice. They think it necessary to use a little deceit in the world; and so use not a little. These men speak in public of the Bible, as if it were all inspired with equal infallibility; but what do they think at home? In the study, the Testament is a collection of legendary tales; in the pulpit, it is the everlasting gospel, to which, if a man add, the seven last plagues shall be added to him; and from which, if he takes aught, his name shall be taken from the book of life."

The above quotations are a sufficient answer to the question, as to what Parkerism is. If they are not enough to cause any man who reveres the religion of the Bible to shudder, such a person would be unmoved by any blasphemous denial of CHRIST. The foregoing quotations exhibit the sentiments of a *professed* minister of the gospel—of the acknowledged leader of the New School of Unitarian theology. The result at which Mr. PARKER and his school have arrived, is the complete fulfilment of a prediction made by Professor STUART, thirty years ago, respecting the unavoidable consequences of the looseness of the theology we have described—a prediction which was denounced as scandal at the time, but which has been terribly verified.

We can imagine no religious views more damning than Mr. PARKER'S. To avoid them, we pray that all who hope to inherit the Kingdom of God, will live near to CHRIST, learn to love and honor Him, and shun the least detraction from His attributes, His character, His offices, as they are revealed in the prophecies of the Old Testament, and recorded in the writings of the New.

The Messiah.

TO CORRESPONDENTS.—L. INGALLS.

To give the Scriptural teachings of the relation existing between the Father, the Son, and Holy Spirit, would require more space and time than we could well devote to the subject. On questions of this nature, our belief should be expressed in the choicest and most scriptural language; for men are so prone to attach a meaning of their own to words, that they very easily misunderstand the views of another, however clearly expressed. The only safe course, is to take all the texts of Scripture which speak of God and CHRIST, and believe them all. If there are seeming paradoxes, we must not assume that we are able to fathom Infinity, but should wait till the veil is removed, when we shall see these things as they actually exist.

You ask our individual belief.—We can express it in no clearer language than that in which it is enunciated by the HOLY SPIRIT. Those who would misconceive the import of that, would misconceive the import of our own. Thus, when we find a class of texts speaking of CHRIST as the Son of man,—a man of sorrows, and acquainted with grief,—they contain not a syllable at variance with our views respecting CHRIST'S having taken on himself our nature, tabernacled here in the flesh, that he might give himself a ransom for sinful men. When we find another class of texts, which speak of him as the SON of GOD,—of his making intercession to the Father,—of his mediating between God and man,—it is all in harmony

with the views we entertain of him, which have been held by the majority of pious souls for ages on ages,—ever since the ascension. When we find another class of texts, that speak as do the following, we believe them in their fullest sense, not frittering away the natural import of the language by any Arian or Socinian glosses. Thus, when we read that, "In the beginning was the Word, and the Word was with God, and the Word was God;" that "the same was in the beginning with God;" that "all things were made by him; and without him was not anything made that was made;" that "the Word was made flesh, and dwelt among us," &c.; we are under no necessity of adopting the arguments of EICHORN, THIESS, and other German Neologists, that this Word was only the *speech* of God, that was made flesh, and dwelt among us. So, when we read that "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory;" or the command, "to feed the church of God, which he hath purchased with his own blood;" or the declaration of CHRIST himself, when he says, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty;" we have no hesitation in exclaiming with THOMAS, "My Lord and my God," believing that he committed no robbery when he made himself equal with God. In all such and kindred texts we believe the HOLY SPIRIT has given the very words which in their literal acceptance and primary meaning, are expressive of the doctrine that man should believe. We have to resort to no secondary meaning of language to fitter away the words of inspiration, and thus deny the Lord who bought us.

Our SAVIOUR must be the Being predicted in the Old Testament as the then future Messiah, or the Messiah of the prophets has not yet appeared. It is therefore proper that we turn to the Old Testament Scriptures, and read the predictions of Him who should after come; for whatsoever did belong to the predicted Messiah of the Old Testament must be attributed to JESUS as being the only and true CHRIST. In Isa. 8: 13, 14 we read, "Sanctify the Lord [יְהוָה, or JEHOVAH] of hosts himself; and let him be your fear, and let him be your dread; and he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." In Rom. 9: 33, St. PAUL applies this to CHRIST, when he says, "For they stumbled at that stumbling-stone; as it is written, Behold I lay in Zion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed." In Hos. 1: 7 we read, "I will have mercy upon the house of Judah, and will save them by the Lord [JEHOVAH] their God;" but in Acts 4: 12 we read, that except in the name of JESUS CHRIST, "there is none other name given among men whereby we must be saved."

Whatsoever objections may be urged against us, we know CHRIST is the "righteous branch raised unto DAVID, the King that shall reign and prosper, in whose days Judah shall be saved, and Israel shall dwell safely;" (Jer. 23: 5, 6;) we are assured that "this is the name whereby he shall be called, The Lord our righteousness" (ib.); "the Lord," i. e., JEHOVAH, the expression of his supremacy; and the addition of "our righteousness" can be no diminution to his majesty. If those words in the prophet, "Sing and rejoice, O daughter of Zion; for lo I come, and I will dwell in the midst of thee, saith the Lord" (JEHOVAH), (Zech. 2: 10,) did not sufficiently of themselves, denote our SAVIOUR, as they certainly do; yet the words that follow evince as much: "And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee" (ib. 11): for what other Lord can we conceive dwelling in the midst of us, and sent unto us by the Lord of hosts, but CHRIST?

"As the original *Jehovah* was spoken of Christ by the holy prophets; so the title of *Lord*, as the usual interpretation of that name, was attributed unto him by the apostles. In that significant prediction of the first age of the Gospel, God promised by JOEL, that 'whosoever shall call on the name of the Lord (*Jehovah*) shall be delivered' (Joel 2: 32); and St. PAUL hath assured us that Christ is that *Lord*, by proving from thence that 'whosoever believeth on him shall not be ashamed;' and inferring from that, 'if we confess with our mouth the Lord Jesus, we shall be saved,' (Rom. 10: 9, 11.) For if it be a certain truth, that whosoever 'confesseth the Lord Jesus shall be saved,' and the certainty of this depend upon that foundation, that 'whosoever believeth on him shall not be ashamed;' and the certainty of that in

relation to Christ depend upon that other promise, 'whosoever shall call upon the name of the Lord shall be saved,' (ib. 13); then must the Lord in Rom. 10: 13 be the same Lord Jesus in the 9th verse; or else St. PAUL's argument must be invalid and fallacious, as containing that in the conclusion which was not comprehended in the premises."

"If we consider the office of JOHN the Baptist peculiar unto him, we know it was 'he of whom it is written' (in Mal. 3: 1), I will send my messenger, and he shall prepare the way before me"—Matt. 11: 10; we are sure he which spake those words was (*Jehovah*) 'the Lord of hosts;' and we are sure that Christ is that *Lord* before whose face JOHN the Baptist prepared the way. 'The voice of him that crieth in the wilderness (saith Isa. 40: 3), Prepare ye the way of the Lord (*Jehovah*);' and 'this is he that was spoken of by the prophet ISAIAH,' saith St. MATTHEW (3: 3), this is he of whom his father Zachariah did divinely presage, 'Thou shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his way.'—Luke 1: 76. Malachi also says (3: 1), 'The Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant whom ye delight in.' And thus did CHRIST come suddenly to the temple, previous to his crucifixion. In Zechariah 12th we read the declarations of the Lord (*Jehovah*), "which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him;" and without any change in the person of the speaker, he declares "they shall look upon me whom they have pierced." And JOHN (19: 37) says that at the crucifixion they pierced the side of JESUS with a spear, to fulfil a scripture which saith, "They shall look on him whom they pierced." Thus you see how the scriptures of the Old and New Testament regard the person of CHRIST. If you will believe all these classes of texts in their fullest sense, discarding the unscriptural phraseology and terms which many use, you will not greatly err in the belief of this truth. We have been careful to express ourselves on this question in the language which the HOLY SPIRIT has made use of, because those who would derogate from the high character of the SAVIOUR of sinners, as do the followers of THEODORE PARKER, would pervert our words and meaning; but now, if they object to the words in which we have expressed ourselves, they will have to do it at the expense of the words of inspiration.

2. Your second question respects our views on the Sabbath. We understand that the decalogue sets apart one seventh part of time,—more than the particular time. In the time of JOSHUA, the sun and moon stood still a whole day. That would bring the succeeding Sabbath—and those following—that length of time later in the week than the previous ones. If God could sanction the extension of the Sabbath one day into the future then, it would not be inconsistent for a like change to be again made at the resurrection of the SAVIOUR, so that from thenceforth the Sabbath of Christians should be observed on the day of the SAVIOUR's resurrection.

3. The following we conceive to be the correct explanation of 1 Cor. 15: 24-28.

The apostle had been speaking of the victory which Christ, at his coming, shall obtain over death by the rescue of his people from the power of death, in their glorious resurrection; and having declared the fact of such deliverance, he proceeds:—"Then [at Christ's coming] cometh the end, [or consummation, that glorious result to which the promises of God and the hopes of Christians are specially directed.] when he [Christ] shall have delivered up the kingdom [having destroyed all the works of the devil, and rescued it from his dominion] to God, even the Father; when he shall have put down all [opposing] rule, and all authority and power. For he [Christ] must reign till he hath put all enemies under his feet. But when he saith all things are put under him, it is manifest that he [the Father] is excepted which did put all things under him. And when all things shall be subdued unto him [Christ,] then shall the Son also himself [as before, still continue to] be subject unto him [the Father] that put all things under him, that God may [continue to] be all in all."

THE HERALD.—New subscribers will remember, that 50 cts. sent for the remainder of the present volume, will also pay for the back numbers from the commencement, if they signify their wish for them, while we have them on hand, or such numbers as we may at any time have on hand.

DEAR BRO. HIMES:—I send enclosed two dollars. Please send me one set of your new tracts, and credit the rest to my subscription. Mail the tracts to Shelburn Falls P. O.

The above came without any signature. If the writer will give us his name, we will credit the money, and send accordingly.

News from Europe.

Several arrivals from Europe the past week have rendered it one of excitement. First, the packet *Duchess of Orleans* arrived at New York on the 19th, bringing intelligence two days later than previous dates; then the steamer *Sarah Sands* arrived there on the 21st, having left Europe the 3d; and then the *Acadia*, leaving Liverpool on the 8th; arrived at this port the 23d. Some of the rumors by the first of these arrivals were contradicted by the last. We shall endeavor to present the condition of things according to the last arrival.

IN FRANCE everything continues quiet, with gloomy commercial prospects, and a rumbling of the underground elements, which are ominous of future evil. The election had been postponed to Sunday last, and the meeting of the convention to the 4th of May. We must wait for advices to that date, before the condition of things there can assume any definiteness, which will warrant predictions for the future.

The Provisional Government has issued a proclamation, exhorting the army to observe discipline, and announcing its determination to repress insubordination. The proclamation concludes by announcing that, as the army is about to be augmented, there will be place for all patriotism.

In consequence of the late events in Italy, which may possibly produce a war between Austria and Piedmont, it is stated that the Provisional Government is about to increase each regiment of the line by three additional companies, and each regiment of cavalry by an additional squadron.

An immense French army of observation is in the course of being formed, on the whole line of the Italian frontier, from the Mediterranean to Switzerland—all the troops that can be spared from the centre of France.

The *Constitutionnel* publishes a letter, dated Toulon, the 25th ult., which states that a reinforcement of 10,000 men is about to be sent to the army in Algeria.

The streets of Paris have lately been crowded with deputations of patriotic workmen going to the Hotel de Ville, with their offerings for the benefit of the republic.

Mutiny has broke out in the army, and serious disturbances have taken place in Lyons, Sarrebourg, and Libourne. Marshal BUGEAUD, M. THIERS, and BERANGER, have declined to be put forward as candidates for seats in the Assembly.

The Irish Patriots have sent a deputation to the Provisional Government, but LAMARTINE gave them no encouragement. He said:—

"When there is a difference of race—when nations are aliens in blood—intervention is not allowable. We belong to no party in Ireland or elsewhere, except to that which contends for justice, for liberty, and for the happiness of the Irish people. No other part would be acceptable to us, in a time of peace, in the interests and the passions of foreign nations.—France is desirous of reserving herself free for the maintenance of the rights of all."

PORTUGAL.—Up to the latest moment the most complete quiet reigned in Lisbon and the provinces, whilst the Government seemed occupied solely in organizing a vast military force.

SPAIN.—An insurrection occurred in Madrid on the night of the 25th ult. It would appear that a plan had been formed to overthrow the Ministry by means of an insurrectionary movement, of which it was expected the military would have remained passive spectators. The leaders of the movement, having subsequently discovered that the troops were determined to resist, countermanded the orders they had given to the people. The latter, however, who had been wrought up to the highest pitch of excitement, declared that they were betrayed, and that they would fight even without leaders. They accordingly assembled about 6 o'clock on the afternoon of the 26th, and commenced erecting barricades, which were completed in an incredibly short space of time. The fighting commenced at 7 o'clock, and continued without intermission until 3 o'clock in the morning, when the military were successful on all points, and a number of insurgents were captured. Two hundred persons, civilians and military, are said to have been killed, and a vast number wounded. An English gentleman, named WHITWELL, is said to be amongst the victims.

BELGIUM.—A column of eight or nine hundred Belgians, accompanied by some French, left Paris on the 24th ult., for their country, with the benevolent intention to revolutionize it. They were, however, stopped on the frontier by the Belgian authorities, and made to declare to what districts they respectively belonged, and were instantly committed to the care of the gendarmes to conduct them to their homes. Several other bodies followed them, who met with a similar reception.

On the 29th a large band, 2000 strong, entered Bel-

gium, but were met by 200 government troops with two cannon, by which they were dispersed and scattered in every direction, leaving 400 dead on the field.

DENMARK.—A deputation from Holstein went to the King on the 22d of February, and asked for a constitutional reform. His answer is not known. But should he reject their demands, a civil war is anticipated. Holstein and Schleswig are two small duchies in the south of Denmark, which are under the Danish crown, and yet belong to the German Diet. These demand a more intimate connection with Germany. Should their demand be complied with, it is expected the Danes will turn against their King. Should it be rejected, they will themselves rebel. The Danes, at a meeting on the 20th, when between ten and twelve thousand citizens were present, passed resolutions unanimously declaring that the King has a right to retain the German provinces in subjection to his crown by force, and that the Danish people cannot consent to this separation; that the Danish people pledge themselves to co-operate in maintaining the union; that an incorporated political union of the Danish and German provinces is indispensable.

There are rumors that the King has changed his Ministers and sided with the Danes; that, in consequence, Schleswig and Holstein have declared themselves independent, and established a Provisional Government, and that the King of Denmark has been obliged to send to Berlin for assistance. But the King of Prussia sides with the duchies, and promises to protect them against any attacks. Later advices are more favorable to peace—the King of Denmark, having sent a deputation to Prussia to effect an amicable adjustment of the difficulties.

SWEDEN.—The people are having their reform banquets, and a collision had taken place between the troops and people, and some blood had been shed.

GERMANY has been called the labyrinth of geography, and it is becoming a labyrinth of politics. There seems to be on foot there a great Germanic Confederation; and the kings, dukes, and people of the smaller states, seem emulous each to be foremost in the establishment of liberal institutions. Among these the King of Prussia, Frederick William, is endeavoring to take the lead. He is the ablest of the German princes, but is represented by some as an intemperate, and crafty prince, and by others as liberal, and religious. He seems to have watched the coming whirlwind, to have taken advantage of it, and to have made himself very popular with his people. The people of Prussia rose upon the troops, but the troops quelled them, with loss of life. The King immediately issued a proclamation, which restored order. He has taken the wounded into his own palace. He rode on horseback all over the city of Berlin, and was received by the people with immense applause. The people of other countries are much chagrined at the turn of affairs in his favor, and are suspicious of him. The Liverpool "Times" says:—

"The sincerity and good faith of Frederick William are much doubted both in Germany and England. He appears to act partly under the influence of fear and partly of ambition, and has determined to ride on the topmost wave of the revolutionary storm. He grants everything, does everything, or promises everything that is required of him. Not only does he concede all that his Prussian subjects ask, but he instantly grants free institutions to the Poles of Posen; he threatens the King of Denmark in regard to Schleswig and Holstein; he encourages the hope that Germany will move against Russia; and he seizes on the German idea of national unity and grandeur to put forth a crude project for a federal state, with himself at the head! This extreme facility, and this rash usurpation, combine to make cool spectators suspicious. The first announcement of the new German empire, and the putting forth of the new German colors, excited a burst of enthusiasm. But already men are asking, what right has the King of Prussia to swallow up the kings and princes of Germany, and make them all his dependents? The delegates assembled at Heidelberg and Frankfurt to consult as to an effective confederation, and whose views are probably favorable to a great German Republic like that of the United States, naturally find fault with a project which forestalls them. Many, believing that Frederick William has been conceiving with Russia and Austria to repress liberty, are of opinion that he would still gladly join his own army with a Russian army for this purpose. It is said that M. Lamartine expresses jealousy of the invasion by Frederick William of the right of the other sovereign states of Germany. The Vienna papers severely rebuke the presumption of the King of Prussia.

"It is evident that elements of division and confusion, not to say of civil war, are abroad in Germany. Possibly the impending struggle with Russia may for a time drive the Germans into union. If not, the cause of liberty will suffer, unless the Poles of themselves should by a desperate and unanimous effort, fling off the yoke of the Muscovite, and thus shelter Germany from danger.

"At Berlin, war with Russia was accounted certain, and even hoped for.

"The Prussian troops are being rapidly moved towards the east."

SARDINIA.—This is a small kingdom, between Italy and the Alps, east of France, and embracing the island of Sardinia. Its King, Charles Albert, is very popular with his subjects, and is a man of great ability. His character is not yet fully manifest, but if he is at all ambitious, he may become the rising Napoleon of the present movement in Europe. He has put himself at the head of the liberty party in Italy, and was the first to encourage the Pope in his political reforms. It is reported that he has been crowned King of Italy, and declared war against Austria, but it is not confirmed. It appears, however, that he has issued the following proclamation, and that a body of 40,000

(Continued on page 104.)

Correspondence.

Be Steadfast.

What though this world's approaching
Its last—its greatest woe,
And on our path encroaching
Is Babel's overthrow?
Yet we with holiest feeling,
Behold, by faith, our home,
And heed not empires reeling,
'Mid time's dark ocean's foam.

What though the groans of nations
Be wafted on the breeze;
And through each rank and station
Fear seems life's stream to freeze?
'Tis now the Christian raises
His eye from earth's cold clod,
And in faith's spirit praises
The everlasting God!

What though the heathen rageth;
What though the scoffers mock?
'Tis gold—'tis pomp engageth
This poor—their wandering flock.
Their smiles will turn to weeping,
Their mockings pass away;
But saints close watch are keeping
For Jesus' bridal day!

God's judgments now are walking
Unheeded and unheard,
And men still vainly talking,
Have no relief prepared;
The rod that fiercely scourgeth
They still refuse to kiss,—
The "still small voice" that urgeth
Repentance, fails to bless.

Remember Noah's warning,—
Forget not Sodom's doom,
For soon the eternal morning
Will shine o'er nature's tomb!
Then blessed is that servant,
Who at his Saviour's call,
Has clung with hope most fervent,
Resigning earth, life—all.

O that my voice of welcome
Could reach their flinty heart,
And make those scoffing thousands
From unbelief depart;
With body, soul, and spirit
Washed clean through Jesus' blood,
Prepared to inherit
Our "ark" beyond time's flood.

Faint not as if Shiloh seemeth
To tarry on the way;
'Tis thus the heedless dreameth,
Who neither watch nor pray;
Be thine the loftier duty
To trim thy lamps with care,
And for thy King, in beauty
Of holiness prepare.

Waft, waft, ye advent teachers,
Your pean strains afar,
Let "Zion's kings"—our preachers,
Shout o'er the din of war
This sweetest, lofiest story,
"Behold! the bridegroom's nigh!"
On clouds of stainless glory
You'll see him in the sky. J. O. Orr.

Titles of the Lord.

Exod. 23: 20, 21—"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him."

Jer. 23: 5, 6—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

Exod. 6: 3—"And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH was I not known to them."

Psa. 83: 18—"That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth."

Col. 2: 9—"For in him dwelleth all the fulness of the Godhead bodily."

John 14: 9—"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip! he that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father?"

Rev. 1: 8—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

John 3: 34—"For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him."

Psa. 104: 30—"Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

We see from the above, that the highest name of Him who "is the Most High over all the earth"—JEHOVAH—is given to Christ, the peculiar name which he never revealed even to Abraham, Isaac, or Jacob, though he called the first his friend; that in him dwells all the fulness of the Godhead,—so that to see him is to see the Father; that the creating spirit is given to him without measure, so that he certainly wields omnipotence, and is, therefore, the Almighty.

I have, then, just what I need, and all that I desire—an almighty Saviour. Now, then, of what avail is it to discuss the question, whether he was from ever-lasting to everlasting—the same yesterday, to-day,

and forever—unoriginated? or, whether he was himself originated by the Father? In either view, we have the fact, that he is an ALMIGHTY SAVIOUR. O, glory! Yes, there my soul can rest, and nowhere else. That wonderful name, which angels dare not repeat, that was put in the Saviour, is not, like many earthly titles, an empty name; for "in him dwelleth all the fulness of the Godhead bodily."

Now, friends, only agree with me that these scriptures are true, without cutting or carving them, and I will agree with you that those are equally true which say he is the Son of God, and the man Christ Jesus. Then let the matter rest. Our name is in him,—he is our Elder Brother. And Jehovah's name is in him, and he is Jehovah's "fellow." He became equal to us in misery and shame, and he thinks it not robbery to be equal with God. He was God, and was made flesh, and dwelt among us. Oh! I would not strip this subject of mystery if I could,—it would destroy half the adoration of all worlds. Cease controversy, and let it remain a mystery to eternal ages: "God was manifest in the flesh." Everything of earth soon loses its wonder, and ceases to please, at least to charm, but this never. Angels desire to look into it, but cannot. By being both God and man, he joins us to the Lord; and, "he that is joined unto the Lord, is one spirit." How little did Satan think that the Lord could really make gods out of fallen men. How ashamed will he be to see them become, in the resurrection, just what he promised Adam by eating of the forbidden fruit! Oh the depth, both of the wisdom and knowledge of God!

Come, brethren, let us lay aside contention, and join to crown him Lord of all. My soul says, "Crown him lord of all!" The more I think of him, the more earnestly do I desire to see him. I long to gaze, wonder, and adore. Instead of wasting our time in what cannot be of the least practical utility, let us join heart to heart, in the cry begun eighteen centuries ago, "Come, Lord Jesus, come quickly."

I. E. JONES.

Letter from Bro. N. Smith.

(Concluded from our last.)

How long it will take to bring about this state of things, I do not know. The pouring out of the vials take some time; also the great battle of God Almighty; the beast and false prophet taken and cast into the lake of fire; the binding of Satan for a thousand years, during which time he has nothing to do, as his children are all dead. But he is to be loosed for a little season, his children all raised from the dead, from Cain to the last that pointed the finger of scorn at God's children; Gog and Magog will now gather them together, the number of whom is as the sand of the sea, and they will compass the camp of the saints about. Webster's fourth definition of compass is,—To besiege; to beleaguere; to block up. The fifth definition is,—To obtain; to procure; to bring within one's purpose; to contrive; to plot, &c. The devil will now make his last desperate struggle to save his serpentine head. Once he tried to seduce One by flattery, when he said, "I know thee who thou art,—the holy one of God." But this did not prevail. He then attempted bribery, by taking Jesus up into a high mountain, and showing him all the kingdoms of the world in a moment of time, and saying, "All this power and the glory of them, for that is delivered unto me and to whomsoever I will give it; if, therefore, thou wilt worship me, all shall be thine." His trick did not take this time, for "the children being partakers of flesh and blood, he (Jesus) also himself likewise took part in the same; that through death he might destroy him that had the power of death, that is, the devil." This is the last chance,—the last desperate struggle. All the wicked will be in a raised state, with corruptible bodies, in order that they may see and wait because of him; and also to see those who shall come from the east, from the west, from the north, and from the south, to sit down with Abraham, Isaac, and Jacob in the kingdom of God, and be themselves cast out. What a scene this will be! God's people will be at rest, while those who have sown to the flesh, now have a harvest of corruption. All things yet as they were,—day and night, heat and cold, the earth as it is now, and not cleansed, as some suppose, the sea, death, and hell—all, all just given up their dead. None in this company have their names written in the Lamb's book of life. And now, while Satan and his host are about to go up and take a spoil, fire comes down from God out of heaven and devours them. Then will be fulfilled the following scriptures: "The transgressors shall be destroyed"—not one at a time. "The destruction of the transgressors and of the sinners shall be together; and they that forsake the Lord shall be consumed; also let the sinners be consumed out of the earth, and let the wicked be no more." "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Now the wicked will be turned into hell, with all the nations that forget God. This will be a literal lake of fire and brimstone.

After the earth is purified by fire, and those who offend and do iniquity cast out, we, according to the promise, look for a new heavens and a new earth, in which will dwell the righteous. Then the earth will be full of the glory of God. The wilderness will blossom as the rose, and be as the garden of the Lord; then, instead of the thorn, shall come up the fir-tree; and instead of the brier, shall come up the myrtle-tree. In short, the curse will be removed;—there will be nothing to hurt in all God's holy mountain. There will be no more sea. Then all will be prepared for the descent of the new Jerusalem, with all the heavenly host, as recorded in Rev. 21: 2. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Then will a voice be heard, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his

people, and God himself shall be with them, and be their God." Then will be fulfilled the scripture, "Thy people also shall all be righteous; they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified."

This, I believe, is the Bible view of this subject, and leaves no chance for probation after the advent,—no chance for a remnant to escape,—no opportunity for mortals and immortals to dwell together, with Christ to reign over them on this earth, if the heavens must retain him till the making of all things new is accomplished.

There is no chance here to have the earth burnt or melted at the first resurrection; and then have the seven last plagues poured out after all are dead. It takes away the mist connected with the wicked dead coming out of the new earth after it has been cleansed by fire, and fire coming down from God out of heaven, when God is on the new earth among his saints.—How could fire come down under those circumstances, and consume the wicked? It also takes away that bone of contention, that dead people are alive. It explains the method God takes to judge the great whore, that is to show to the world her state when the saints are raised.

And now, my brother, you know that I write not for controversy. No one is responsible for the above views but myself. I have felt that I ought to write this much. But if we cannot all see alike, yet we will love as brethren.

Hallowell (Me.), April 7th, 1848.

Letter from Bro. J. Bauman.

DEAR BRO. HIMES:—We that look for and believe that such an important event as the coming of Christ is near at hand, should be very sincere, have strong faith, and desiring to become regenerated Christians, who are ready for the same. The most important thing for us is to become such Christians, that will make us ready to be changed into such a heavenly state as above described. Then we shall be resigned to all future events, and wait patiently for our redemption, having no dispute about that which is revealed in our hearts; for the true love which is then revealed in our hearts entices us to love God above all, and our neighbors as ourselves. And then we have only compassion with them that gainsay against that which has been revealed to us; so that we with true love, desiring still to convince them of that truth and divine knowledge which we have received by self-denial and experience. Therefore, since we know this, we ought to lift up our souls, and make war only against the earthly-desiring and earthly spirit of this world, and oppose it with our might, and not against our brethren and sisters. We cannot overcome that wherein Satan has access with disputing and assuming to know much. Let not Satan have power over our hearts; but let us put away all evil,—insinuations and influxes: for Satan insinuates himself into the influx from the spirit of this world, and possesses our minds; therefore, let us be continually watchful, and strive against him. Neither can we maintain God's word with selfish disputing, but with a simple obedient divine life, and by departing from the evil last after pride, into a humble child-like life; wherein every one should with all diligence perform his work for the benefit and profit of his brethren and sisters, endeavoring thereby to serve God his Creator, and to the pleasure of his brother; not seeking his own honor, but with a desire to do well, that his brother and sister may sincerely love him, and wish all happiness and welfare to him.

For it is a very narrow, strait way that leadeth into the kingdom of God; he that will walk therein must prepare himself for afflictions; for his own flesh and blood are against him, for the spirit of this world, in flesh and blood, seeks only the matters and dominion of this world; therefore he is despised by all worldly-minded men, and not acknowledged to be a child of God.

Dear brethren and sisters, all you that seek to become members of the remnant which shall be saved at the second advent of Christ; I have written the above to inform you that it is my sole object to become a member of that holy communion which shall rejoice when our redemption draws nigh; so that I may sing the triumphant song with them that shall be changed in the twinkling of an eye. For then I shall be partaker of that consolation which the following verses contain, viz., "I will also love in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he has cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more."—Zeph. 3: 12-15.

Who should not be desirous to be partakers of that consolation which said chapter contains from the 8th verse to the 20th?

Wherefore we should deny all that which hinders us to be ready for such an important day, which is near at hand; and should have only one will and desiring, which should be inclined into God: for two wills do not subsist in eternity, there must be but one; one of them must be impotent, or of no might, (and be resigned into the other,) and the other omnipotent, or almighty, or else there is disunion, and no agreement.

For that is the right (or law) of eternity, by which the eternal union subsists (without an end): to have but one will. If it had two, one would break or destroy the other, and so there would be strife. Indeed the eternity consists in many powers and wonders, but its life is merely one: only love, out of which go forth light and majesty. All creatures in heaven have but one will, and that is inclined into the heart of

God, and goes into God's Spirit, even into the centre of multiplicity in the springing and blossoming; but God's Spirit is the life in everything.

Wherefore it is necessary for us to enter into true resignation, so that we can be united with the children of God; and have but one willing and desiring; so that God's will may be done in us, as it is done in heaven. Amen.

Shepherdstown (Pa.), April 15th, 1848.

Letter from Bro. H. Bursell.

DEAR BRO. HIMES:—Having for some time past perused the "Advent Herald," I have been an admirer with regard to its matter, and also the spirit by which it is conducted. I am satisfied that the "Herald" is a harbinger of light, in the midst of a world of darkness and error. When the spirit of truth is exhibited, it will be received by every candid adherent to the truth; yet, notwithstanding truth has always had its opposers, and undoubtedly will continue so to the end; it never has been, and never can be, ashamed. I am satisfied that the grand object which moved the apostles to preach, was to promulgate the truth, and nothing but the truth. And I believe I have seen the same principle exhibited through the columns of the "Advent Herald." I consider the "Herald" a messenger of light, dispersing the dark clouds of mist and error, and uncovering the precious truths of the Bible, which have been for centuries covered by the traditions of men. Did I say, the traditions of men? Yes: for we cannot charge this act on God, for He never concealed his truth from any.—"The wayfaring man, though a fool, need not err therein."

Brethren, if truth be our motto, what have we to fear? We know that the truth will stand when the heavens are rolled together as a scroll, and the elements melt with fervent heat. Men and devils may rage, and even threaten to destroy the truth; but we have the promise that this pillar, and all who stand on it, shall not be thrown down. I hope the "Herald" may still rest on the same basis, and act as an agent in the great work of expelling that moral darkness which so densely clothes our moral world. I do not wish to convey the idea that all the human family will come to the knowledge of the truth; for Daniel says, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." This is the point I want to be at, and I believe that many of the people of God do not yet understand the great and precious truths of the Bible relative to the Saviour's second advent; and therefore it will require exertion on the part of those who have the light to defend that light, that others may also see the sure word of prophecy as a light that shineth in a dark place. I believe we are near the time when the mystery of God shall be finished, and the wise shall see the true light of the Bible shine forth in all its lustre.

Georgeville (Vt.), April 10th, 1848.

Letter from Bro. R. Hutchinson.

DEAR BRO. HIMES:—Yours of March 3d has come to hand. I trust your affliction will be overruled for good. The Diagrams will be useful. The tracts will render important service to the cause. I have thought if every Advent congregation would purchase a supply of the tracts, and distribute them in their different neighborhoods, they would be a great means of extending the cause, at a small expense. I should like to form a "Canada Advent Tract Society." We need something of the kind very much.

I think that your suggestion as to the formation of a Missionary Conference is very good. I would cheerfully co-operate so far as I am able, only I should want the benefit in some measure to be extended to Canada East. The brethren here are beginning to feel the need of some regulations in order to preserve the truth, and build up the cause in a happy union.

I hope to be with you this spring in your annual Conferences. And though I may not be able to speak as I have been wont to do, yet it is a precious truth, that "as iron sharpeneth iron, so the countenance of a man his friend."

My throat is but little improved. A recent effort to preach a few times has made it about as bad as ever. Love to all. Yours, &c.

P.S. As to your going to England, it is hard to give an opinion. Of course it would be gratifying and useful to the brethren there. I can only say, the Lord direct your way in this matter.

Waterloo (C.E.), March 28th, 1848.

BRO. E. MILLER, Jr., writes from Albion (Mich.), under date of April 8th, 1848:

DEAR BRO. HIMES:—The prospects are not discouraging for the Advent cause in this section. Those who believe the truth are generally settled in their faith; and in various places some are receiving the truth. The brethren generally are decided in the belief that the dead are unconscious, and that the second death is a cessation of being. Very few of the readers of the "Herald" in this vicinity believe otherwise. We that believe so, think it a very important truth; those who think otherwise, think it a very important error; yet we are not disposed to proscribe each other,—we hold ourselves bound to learn and believe for ourselves. We all endeavor to hold the coming of the Lord as the prominent truth, and live therefore. Your brother in hope.

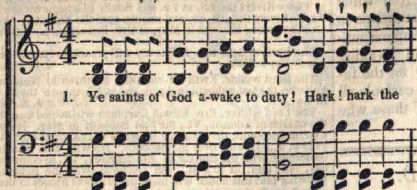
[In some places the brethren seem to hold one side, and in other places, the other; and both of these, judging that others are like them, take it for granted that the majority entertain their views on the question.—Situated as we are, able to survey the whole field, we should be at a loss to decide which were the most in mere numbers. The spirit breathed in the above about not proscribing those who believe differently from us, is the true spirit to be entertained. We cannot see through the optics of another, and therefore should not judge any harshly.—Ed.]

56

The Call of The Time.

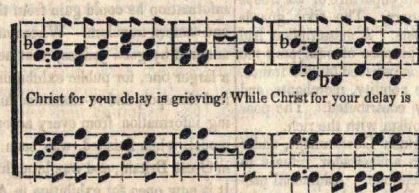
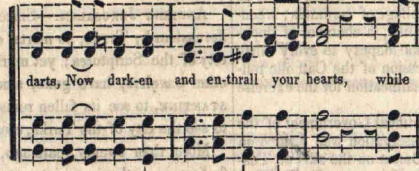
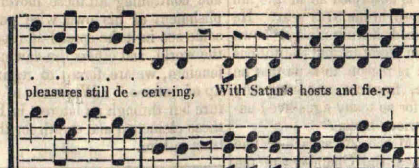
BY S. BLISS.

Music—"The Marseillaise."



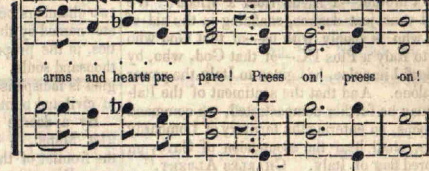
MILLENNIAL HARP.

57



58

MILLENNIAL HARP.



Now, now portentous omens thick'ning,
Proclaim the long-predicted morn,
When, Gabriel's trump the sleepers quick'ning,
Nations shall in a day be born.
And will you worship earthly treasure,
While thrones and kingdoms melt away,
And princes flee in dread dismay!—
Will you be slaves to sinful pleasure?
Arouse! arouse! &c.

With luxury and pride surrounded,
The votary of earth may dare
To gratify desires unbounded,
Till overwhelmed in dark despair.
But Christians we should heed the warning,
To watch and fight the conflict o'er,
That we may reign for evermore
With Christ, when breaks th' expected morning.
Arouse! arouse! &c.

Oh glorious hope! can we resign thee,
Once having felt thy genial flame?
Shall earthly smiles or frowns consign thee
To darkness—leaving us to shame!
Too long our hearts have wept, bemoaning
Our sad estate, scattered and peeled;
But God shall be our strength and shield;
Already Zion's foes are quailing.
Arouse! arouse! &c.

Extracts from Letters.

From Rouses Point (N. Y.), April 3d, 1848.

DEAR BROTHER:—Although we cannot see with you in all doctrinal points, yet we bid you God speed in publishing the great truth of the Bible, and for this age. The aspect of the nations is ominous. Change is written on the face of all the world. This is a strange time, an age of the most wonderful wonders. And the last age—the wonder of wonders—the resurrection—will soon appear. There is something awful in the fearful rapidity with which coming events loom up out of obscurity. Christ is before the door, knocking loudly to all; and the hearts of the bridegroom and bride beat in unison. Christ's coming "hasteth greatly."

The cause here is prospering. I am doing what I can for God; but the strength of my body fails me. May our heavenly Father give you health and strength. May sinners come to Christ ere they shall, with deeper agony, take up with the death-bed cry of the gifted Elizabeth, England's queen,—"Millions of money for an inch of time!"

From East Westmoreland (N. H.), March 25th, 1848.

DEAR BRO. HIMES:—I would not be deprived of the "Herald" upon any consideration, for it is my meat and my drink. I am highly pleased with its straight-forward course, and as long as it pursues the one purpose for which it was started, it shall receive my sympathies and support. I hope it will never turn aside into any of the villages in the plains of Ono to dispute with Samballat and Geshem, or any of the enemies of Israel, but answer them, when requested to, as did one of old—"I am doing a great work, so that I cannot come down." I am sorry that any who are looking for the Lord, have turned aside to dispute upon the state of the dead. I consider it a subject of little importance whether the dead are conscious or not, in comparison with the momentous concerns of the judgment.

There is no one in this region proclaiming the speedy coming of Christ; therefore all the preaching we have upon the subject we get from the Advent papers. Although the Second Advent doctrine has been preached in this place in days past, there are now but very few looking for it. We wish that some one

of God's servants would come this way, and preach the gospel of the kingdom to us, for we are famishing for the bread of life.

J. A. WINCHESTER.

Origin of the "Marseillaise."

This beautiful and soul-stirring piece of music, which we this week furnish to the readers of the "Herald," retains the echo of a song of victory, and also of a cry of death. Its origin is said to be this:—

There was, in 1793, a young artillery officer in garrison at Strasbourg, named Roujet de Lisle. He was born at Louis-le-Saulnier, in the Jura, a country of meditation and energy, as are all mountain districts. This young man loved war as a soldier, and revolution as a thinker; he beguiled by verses and music the weary impatience of the garrison. Much sought after for his double talent of musician and poet, he frequented familiarly the house of Dietrech, the Mayor of Strasbourg, and a patriot Alastian. Dietrech's wife and daughters partook in his enthusiasm for patriotism and the revolution. They loved the young officer; they gave inspiration to his heart, his poetry, his music. They were the first who performed his scarcely unfolded thoughts, full of confidence in the early risings of his genius.

In the winter of 1793 famine raged at Strasbourg. Dietrech's house was poor, and his table frugal, but hospitably open to Roujet de Lisle. The young officer seated himself there night and morning, like a son or brother of the family. One night there was only garrison bread and a few slices of smoked ham on the table. Dietrech, looking at De Lisle with a melancholy serenity, said, "There is a lack of abundance at our meals; but what matters it if there be no lack of enthusiasm at our civic festivals, or of courage in the hearts of our soldiers! I have still a last bottle of wine in my cellar. Let it be brought," said he to one of his daughters, "and let us drink it to liberty and our country. Strasbourg will soon have to celebrate a patriotic ceremony, and De Lisle must find in its last drops one of those hymns which carry into the souls of the people that intoxication from which it has sprung!"

The young girls applauded his words, brought the wine, and filled the glasses of their old father and the young officer until the liquor was exhausted. It was midnight; the night was cold. De Lisle was a dreamer; his heart was affected, his head was heated. The cold seized upon him; with unsteady steps he entered his solitary chamber. He slowly sought inspiration, now in the beating of his citizen heart, now on the keys of his piano; now composing the air before the words, now the words before the air; and in such a manner associating them in his thought, that he could not himself say which was created first, music or verse, and until it was impossible to separate the poetry from the music, and the sentiment from the expression. He sang all, wrote nothing.

Overpowered by this sublime inspiration, he fell asleep with his head on the piano, and did not awake till day. The song of the night returned to his memory with difficulty, like the impression of some dream. He wrote down words and music, and hastened to Dietrech. He found him in his garden digging up winter lettuce. The old patriot's wife and daughters had not yet risen. Dietrech awoke them, and sent for some friends, like himself passionately fond of music, and capable of performing it. Roujet sang, Dietrech's eldest daughter accompanied him. At the first stanza, all their countenances grew pale; at the second, tears flowed; at the last stanzas, the wildness of enthusiasm burst forth. Dietrech's wife and daughters, the old man himself, his friends, the

young officer, threw themselves weeping into each other's arms. But, alas! it was also destined to be the hymn of terror. Unfortunate Dietrech, a few months later, walked to the scaffold, to the sound of those very notes which had sprung forth at his hearth from the heart of his friend and the voices of his daughters.

The new song, performed several days afterwards at Strasbourg, flew from town to town to all the popular orchestras. Marseilles adopted it to be sung at the commencement and close of the sittings of its clubs. The Marseillais spread it through France by singing it on their way to Paris. From this came the name of "Marseillaise."

The old mother of De Lisle, a royalist, terrified at this echo of her son's voice, wrote to him,—"What is this revolutionary hymn which is sung by a horde of brigands traversing France, and with which thy name is associated?" De Lisle himself, proscribed as a royalist, shuddered as he heard it resound in his ears like a menace of death, when lying along the path-ways of the high Alps. "What do they call this hymn?" demanded he of his guide.

"The Marseillaise," replied the peasant.

It was thus that he learnt the name of his own work. He was pursued by the enthusiasm which he had sown behind him. He escaped death with difficulty. The weapon turns against the hand which has forged it. The Revolution in its madness no longer recognized her own voice!—*Lamartine's Histoire des Girondins.*

[The following is an admirable translation of the song above referred to, will be read with pleasure by all who feel interested in the French revolution.]

Ye sons of France awake to glory,
Hark! hark! what myriads bid you rise;
Your children, wives, and grandfathers hoary,
Behold their tears, and hear their cries.
Shall hateful tyrants, mischief breeding,
With hireling hosts, a ruffian band,
Affright and desolate the land,
While Peace and Liberty lie bleeding?

CHORUS.
To arms! to arms! ye brave,
Th' avenging sword unsheath!
March on, march on—all hearts resolved
On Liberty or Death!

Now, now the dangerous storm is rolling,
Which treach'rous Kings confederate raise;
The dogs of war let loose are howling,
And lo! our fields and cities blaze!
And shall we basely view the ruin,
While lawless force with guilty stride
Spreads desolation far and wide.
With crime and blood his hands embruing!
To arms! to arms! &c.

With luxury and pride surrounded,
The vile insatiate despots dare—
Their thirst of gold and power unbounded—
To mete and vend the light and air.
Like beasts of burden would they load us,
Like tyrants bid their slaves adore;
But man is man—and who is more!
Nor shall they longer lash and goad us.
To arms! to arms! &c.

O, Liberty! can man resign thee,
Once having felt thy generous flame!
Can dungeons, bolts, and bars confine thee,
Or whips thy noble spirit tame?
Too long the world has wept, bemoaning
That falsehood's dagger tyrants wield;
But Freedom is our sword and shield,
And all their arts are unavailing.
To arms! to arms! &c.

Yucatan.

The New Orleans "Picayune" contains the following details of the news from Yucatan, brought to New Orleans by the United States schooner "Falcon," from Campeachy, 3d inst. Every succeeding arrival brings intelligence of the increasing dangers which threaten the utter extermination of the white race in that unfortunate country:

The insurrection of the Indians in the State of Yucatan presents now an aspect truly dreadful, and calls for immediate relief. Death and fire mark the progress of the Indians. Every town, hacienda, and rancho is being laid waste by fire. The inhabitants are fleeing to the northern coast. Those who fall into the hands of the savages are tortured to death. Some thousands have taken shelter in the island of Cosmel, of Mageres, and Contoy. The coast between Boca de Cornil and Sisal is flocked with men, women, and children from the interior country, laid waste, who are wending their way in the direction of Sisal, and embarking, as opportunities offer, for Campeachy.

From three to four thousand passed, in the course of a few days, the village of Silan, on the coast side, taking the beach as the safest way. They are in a starved, miserable, and helpless condition; and, as remarkable as it may appear, they are reduced to extreme want, and that too in a country where plenty has always existed. The wealthy families are reduced to poverty, and many have nothing but the scanty clothing on their backs. The "Falcon" was despatched to the coast to assist in embarking the people. One hundred and twenty-one were received on board and taken to Campeachy. They were from Valladolid, and fled at the destruction of it to Silan. It was said that 25,000 people from the interior had taken refuge at Campeachy. The most urgent steps were being taken to press every bongo and canoe to the immediate relief of the people along the coast, in order to embark them without delay, as the latest information represented the Indians in from seven to nine leagues of the coast about Silan. The Indian force is variously estimated to be from thirty to fifty thousand, and they have from five to six thousand with arms.

The Commissioner of the State of Yucatan at Washington, M. Sierra, has addressed a second appeal, of the most urgent character, to our Government for assistance, in men, money, and munitions of war, to save his countrymen from utter extermination.

NEEDLESS CONTROVERSY.—Prof. PARK, in some of his writings, speaks of the misunderstanding of the definition of words as one great source of needless controversy among theologians, and introduces the following apt illustration:—

"The jurists of England defined a navigable river to be one in which the tide ebbs and flows. This definition was good enough for England, because all her navigable rivers are also tide-water rivers. But in America, there are a thousand streams in which the tide ebbs and flows, which, however, are so small, that a boy may leap over them, and according to English law these fingers of the sea are navigable rivers. We have streams, too, 'into which all the waters of England might be poured without raising their level a single foot,' which, however, are not tide-water streams, and of course, according to English law, are not navigable; therefore the Mississippi, the Missouri, the Ohio, and Connecticut, are not orthodox rivers, so long as they contravene the 'venerable standards' in admitting navigation and excluding tides. Now there are many theological doctrines in which there ought to be plain sailing, but which are made unnavigable by a similar transfer to one thing of terms which were meant for another."

News from Europe.

(Continued from page 101.)

Sardinians and Piedmontese had entered the Austrian territory to assist the Milanese and other cities who are in open insurrection against their Austrian masters:

"Charles Albert, by the grace of God King of Sardinia, Cyprus, and Jerusalem. People of Lombardy and Venice!—The destinies of Italy are maturing; a happier fate awaits the intrepid defenders of inalienable rights. From affinity of race, from intelligence of the age, from community of feeling, we, the first, have joined in that unanimous admiration which Italy manifests towards you. People of Lombardy and Venice!—Our arms, which were already concentrated on your frontier when you anticipated the liberation of glorious Milan, now come to offer you in your further trials that aid which a brother expects from a brother—a friend from a friend. We will second your just desires, confiding in the aid of that God who is visibly with us—that God who has given to Italy a Pius IX.—of that God, who, by such wonderful impulse, has given to Italy the power of acting alone. And that the sentiment of the Italian union may be further demonstrated, we command that our troops, on entering the territory of Lombardy and Venice, shall bear the escutcheon of Savoy on the tri-colored flag of Italy. CHARLES ALBERT."

As this is the first instance of the interference of a foreign power to assist in the revolutionary movement of a neighboring country, the step has excited very great interest, both in England, and on the continent.

Letters of the 27th of March, from Milan, state that a Sardinian army had crossed the frontier, and one division entered Milan, where it had been well received by the people. The Austrians had received reinforcements from Mantua and Verona, and their condition was said to be not so desperate as it was at first represented. Milan enjoyed perfect tranquillity; and though the weather was most unfavorable, all the male population was constantly out of doors, performing duty at the barricades, and several gates of the city.

The army, commanded by King Charles Albert, had commenced its march, and was to have entered Pavia at noon, on the 29th. By a decree, dated Alessandria, 28th, his Majesty had appointed Prince Eugene, of Savoy, Carignan Lieutenant-General of the kingdom during his absence. Before his departure, Charles Albert received a sword, presented to him by the Pope, bearing the following inscription:—"To the magnanimous King Charles Albert, the sword which will make Italy free.—Pius IX."

It appears sufficiently clear that the condition of the Austrian army under Radetsky is disastrous. Indeed, it may be said to be dissolving from day to day under the eyes of its commander, without striking a blow. In many instances squadrons and detachments found themselves separated from the rest of the army by the sudden irruption of the waters let loose by the peasantry, and thus surrounded, they were obliged to lay down their arms to a few hundred rustics.

The Austrians, defeated by Charles Albert at every point, fled as he approached, and having successively been driven from Parma, Brescia, and Desenzano, have endeavored to establish themselves on the line of the Mincio. The ambitious designs of Charles Albert have become openly developed; and if he should succeed in securing the Iron Crown of Lombardy in addition to his own, it will be cheaply purchased by the surrender of Savoy to the French Republic.—Whether France will leave Charles Albert in the unmolested enjoyment of the lion's share of the spoil, we think, more than dubious. At any rate, the domination of Austria in the coveted regions of Venetian Lombardy is at an end. The Italian duchies have, of course, burst into open insurrection. Modena and Parma are revolutionized; and Venice, which has been "dying daily" since the fatal 18th of January, 1793, now just half a century, when the Austrians took possession of that city in virtue of the treaty of Campo Formio, again shows signs of life, and a descendant of the last Doge, Manini—we hope he has much more talent and bravery, than his grandfathers—has been raised to the head of a free government by the people.

IN AUSTRIA PROPER everything seems disorganized; and amidst the chaotic confusion which prevails it is quite impossible to fix the hourly changing scene. It is anticipated that the Austrian General, Radetsky, who is afraid to enter Mantua for want of provisions, will be compelled to capitulate upon the appearance of the Sardinian troops. It is said that a disposable force will be shortly at the command of Charles Albert of not less than 250,000 men. With such an army, not only will all Lombardy be liberated, but Austria may be threatened even at the gates of Vienna. The demon of war is let loose, and no man knows where it can be stayed. Savoy has declared itself a republic, and some coquetting is going forward between this little province and the French Republic, which will probably end by its absorption into the latter's territories. In Switzerland a strict neutrality seems to be aimed at, and the levying of troops is discountenanced by the Vorort. All the countries on the right bank of the Rhine have been violently convulsed. At Baden, Wurtemberg, and Saxony, liberal governments have been conceded to the people.

In Hanover the triumph of popular feeling has been complete, and the reluctant King has had a constitution wrung from him at the point of the bayonet.

VENICE A REPUBLIC.—The revolution in Venice is confirmed. That event took place on the 22d ult., after a capitulation concluded by General Zichy with the Provisional Government. The Provisional Government of Venice have issued a declaration, not that no pretensions were meant to be advanced for the resumption of its ancient sovereignty; and that Venice would be ready to unite itself with the centre of nationality, whenever the kingdom of Italy should be re-established.

There is no doubt of the conclusion of an alliance, offensive and defensive, between all the Italian States against Austria.

IN BAVARIA, the Crown Prince, Maximilian, has succeeded his father. He is described as in the full vigor of manhood, being now in his 37th year. He is intelligent and accomplished, having always shown a marked predilection for the literature and institutions of this country; and there is reason to hope that he will reign with prudence, firmness, and prosperity over the people who have for so many ages lived under the sceptre of his illustrious house.

A letter, dated Munich, March 22, says:—"The new King of Bavaria opened the Chambers of the kingdom to-day, by an excellent speech, which was received with great applause."

ROME.—In a decree, dated the 14th of March, the Pope has promulgated the long-promised constitution. He grants a complete legislature. There are to be two chambers besides the college of cardinals; a senate, named by the Pope for life; a chamber of deputies, in the proportion of one deputy to every thirty thousand souls. The profession of the Catholic religion is indispensable as a qualification for the exercise of civil and political rights.

By a decree of the Pontifical Government of the 21st March, a corps of observation was formed on the frontier of the Roman States on the side of Tuscany, Parma, and Modena. Volunteers for this corps are being enrolled and received.

Letters of the 28th ult. state, that the most perfect tranquillity prevailed since the departure of the troops and volunteers for the frontiers. The civic guards occupied all the military posts. A subscription had been entered into for the purpose of equipping the volunteers. The Pope had subscribed 50,000 francs, and the religious orders, the nobility, merchants, and cardinals, had also largely contributed. The poor lived in generosity and patriotism with the rich.

It is reported that the Turkish Government, under the influence of the Russian ambassador, refuses to acknowledge the French Republic. Additional precautions have been taken in France to keep secure the person of Abd-el-Kader.

In Sicily the Sicilian Parliament is constituted, and the separation of the island from Naples is complete. It is generally believed that the King of Naples has altogether abdicated his rights over Sicily.

The advices from Athens state that the Greek Ministry had resigned, and that Senator Conduriotti had accepted the task of forming a new Cabinet.

HUNGARY.—In Hungary, the fall of Prince Metternich happily averted a declaration of independence, and a really liberal and national Government has been formed on the basis of the old constitution of the kingdom. A letter from Presburg, of the 19th, as quoted in the Cologne "Gazette" of the 26th, speaks of the peaceable revolution which has been effected in Hungary. The Archduke Stephen has returned from Vienna, and was enthusiastically received by the people.

RUSSIA.—Russia is concentrating a vast army in Southern Russia, which we should deem sufficient to crush any attempt to erect a republic in that division of the empire. It is stated in the "Breslau Gazette," that 150,000 Russians are already concentrated on the Polish frontier, under the command of Prince Paskievitch. It is also reported that 30,000 have suddenly been called to the same frontier from the Caucasus.

POLAND.—Prince Adam Czartoryski, and other leaders of the last Polish revolution, were at Cologne on the 26th, on their way to Poland. The people of Cologne and the authorities manifested the greatest delight at the sight of him; and the authorities placed a guard of honor at his hotel. He issued an address claiming Poland to be free, privileged, and democratic; and departed for Posen.

A former arrival brought a rumor of the bombardment of Warsaw, which is not confirmed by this.

IN ENGLAND the state of things is very feverish.—The Chartists are making a strong movement, and there is danger of their coming into collision with the government. We wait with anxiety another arrival.

IN IRELAND matters are fast coming to a fearful crisis, the end of which no worldly foresight can discern. The accounts from there are more menacing than ever. The students in Trinity College are arming in defence of the Government, and the members of the Royal Dublin Society are following their example.—Additional troops have arrived from England. The Rebels in the city are equally energetic, and are being warmly supported throughout the provinces.—At a meeting held in Kilkenny, four delegates have been appointed to the "Council of Three Hundred," admittedly in defiance of the law. The Mayor and three magistrates are the delegates chosen! It was recommended at this meeting that the council should assemble at Liverpool, in order, so as to keep within the limits prescribed by the Convention Act.

AUSTRIA.—The latest accounts from Austria bring intelligence of great concessions by the Emperor, which excited the most tumultuous joy in the capital. Deputations from all classes waited on the Emperor. He went freely among the dense crowds, who received him with thundering applause. This, however, does not indicate the turn affairs may take in the provinces.

It was rumored that Savoy would, on April 1st, constitute itself a republic; that a Provincial Government would be constituted, and the republic of Savoy proclaimed; and that the country would be immediately convoked to decide on its political condition. There is in this no hostility to the King, who has given the people very liberal institutions; nothing of disaffection to the French Republic, for which we preserve our sympathies; nothing, in short, which prejudices any course.

In the present state of affairs, our readers would do well to study the geography of Europe. An ignorance of this will necessarily leave very confused ideas, even with the most clear descriptions. The scenes there are becoming more and more interesting. One king has already lost his throne, and how soon

others may, we know not. But of one thing we are certain, and that is, that He who setteth up and putteth down whom he will,—by whom princes reign and kings are had in subjection,—is himself shaping and controlling all these movements, for the accomplishment of his own wise purposes. And while some see in it the spread of republican institutions in the world, and others the dawning of a temporal millennium, we are forced to regard it as the "waking up of nations." We know of no safety for the future but through an interest in Him, who controls all these elements, and careth for the least of those who trust in him.

THE ADVENT HERALD.

BOSTON, APRIL 29, 1843.

ANCIENT JERUSALEM.—Since the destruction of Jerusalem by Titus, no mortal eye has seen the holy city of the Scriptures; yet myriads of pilgrims, and other travelers, have gone, since the days of CONSTANTINE, to see its fallen ruins, and, in later times, to see the city of the Turks, erected upon them.

More than twenty years ago, a youth of Dublin, feeling an enthusiastic interest in the city hallowed by the teachings and sufferings of our Redeemer, commenced a small model of it, according to the best information he could gain from the Bible, JOSEPHUS, and eastern travelers. When finished, it was so much admired by good judges, that he was urged to make a larger one, for public exhibition. He therefore visited the spot, and re-examined his authorities, gleaned information from every accessible source. The model, when finished, was seen by many thousands in Great Britain, and was brought thence to America. It is now open for exhibition in Amory Hall, Boston, every day, at half-past three and half-past seven.—Admission, 25 cts.; children, 12 1-2 cts.

We believe all who have seen it will concur with us in saying, that it is the most interesting illustration of Scripture localities ever exhibited in this country. From the days when the Jebusites defied DAVID from their strong holds on Mount Zion, down through the eventful histories of the Psalmist and his royal line, the prophets and the priests, to the Christian era, we find in this model the scenes of deeply-interesting events. But far deeper emotions are awakened when we trace the path by which our Redeemer descended the Mount of Olives, and through the Golden Gate entered the city, amidst the shouting throng. And when we follow him to the spot where he ate his last passover, and thence to the garden of Gethsemane, from which he was conducted back to the palace of CAIAPHAS, on Mount Zion, to the judgment-hall of PILATE, near the Temple, from whence we can trace the road by which, amidst the scoffs of some, and the tears of others, he bore his cross to Calvary, we know not how to express our feelings. We hope our readers will take an early opportunity of seeing it. Arrangements can be made for Sabbath schools at very low prices.

TO CORRESPONDENTS.—The same article should not be sent to two papers, without giving notice to that effect to each. It should be sent to some one paper, and when it appears in other papers, it should be credited to that. To send the same article to appear as original in two papers, is a violation of newspaper usage.

S. BRALY.—The questions you propose to those who believe the dead unconscious, it strikes us, do not meet the question at issue. We think this side has been sufficiently defended for the present.

THE FAIR in behalf of the Prisoner's Friend Society will be held at Horticultural Hall, School street, on the 1st, 2d, and 3d of May next.

BUSINESS NOTES.

James Sober, \$1.—We have sent you 15 cts. worth of tracts, and credit the balance on Herald to No. 330. Litch's Expositions are bound, and not available.
G. B. Sooter.—We have never received the second corrected form, nor the money, but we have credited it from No. 125 to No. 274, leaving \$4 more due at end of this vol. As there seems to be a difficulty in getting a correct form from your office, you had better have your enclose bills, directed to us in the first column of the paper.
E. R. Pinner.—Your pamphlet did not come.
J. G. B. White.—The edition of Macknight's Testament is exhausted.
N. V. Lyon.—\$3 72 balanced the account.
H. L. Smith.—Sent you a bundle on Tuesday.
J. Weston.—We sent to James F. Hill; that was the only one of that name we have. Have sent again.
A. Smith.—Have sent you a Diagram and eight sets of tracts.
E. Hoyt.—We sent you a bundle by express Wednesday last.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.
Delinquencies since Jan. 1st. \$47 62
The P. M. of Bradford, Vt., informs us that LUCIUS WOOD does not take his paper from the office. He owes 2 50
Total delinquencies since Jan. 1st. 50 12

WEST INDIA MISSION.

R. V. Lyon. 1 28
D. L. Stanford. 1 50

NOVA SCOTIA MISSION.

D. L. Stanford. 1 50

HOME MISSION.

D. L. Stanford. 1 00

TO SEND THE "HERALD" TO THE POOR.

M. Clark. 1 00
D. L. Stanford. 1 00

APPOINTMENTS.

Anniversary meeting will be held in New York, at Washington Hall, Hester street, commencing Wednesday, May 10th, at 10 A. M., and continue three days. In Boston, at Central Hall, No. 9 Milk st., commencing Tuesday, May 30th, at 10 A. M., and continue three days.

The Lord willing, I will preach at Slab City, Mass., May 1st, at 3 P. M.; where Bro. Crosby shall appoint at Granby the 3d, at 2 P. M.; at Three Rivers the 4th, at 7 P. M.; at South Belchertown the 5th, at 7 P. M.; the 6th, and remain over the Sabbath; Widdiam, Ct., the second Sabbath in May, at Bro. Robinson's. R. V. LYON.

The Lord willing, Bro. J. Harvey will preach in Lawrence the first Lord's day in May. J. S. MOUTON.

The Lord willing, I will be with the brethren at Newton Upper Falls on the last Sabbath in April, and at Northboro' the 2d Sabbath in May. J. S. WATTS.

The Lord willing, Bro. Edwin Burnham will attend meetings with the church at Addison, Vt., the first Sabbath in May. He will hold a conference with the church in Bristol, Vt., to commence May 1st, at 10 A. M., and hold over the Sabbath. He will, with myself, hold a conference with the church in Montpelier, Vt., to commence Friday, May 1st, at 10 A. M., and continue over the Sabbath. Not knowing that this notice will meet the minds of friends in that place, permit me to request them, should that be the case, to make arrangements with the brethren in Richmond, Troy, or some good place near, for the meeting, and send immediate notice to the papers. We will also attend meetings with the church in Waterbury, Vt., the last Sabbath in May. G. W. BURNHAM.

The Lord willing, I will preach at Johnson, Vt., Monday, May 1st, at 4 A. M., and Tuesday, at South Belchertown, Wednesday, 2d, at 4 A. M., and continue over the Sabbath, where the brethren think best. J. CUMMINGS.

Providence permitting, I will preach at Lawrence next city the last Sabbath in April; at Abington the first in May; at Marlboro' the second Sabbath. N. BILLINGS.

Let I have removed from Waller's Falls, N. H., to South Reading, Mass., where letters may be addressed. I. B. RATES.

Advent meetings are held, for the present, in Springfield, Mass., every Sunday, at Frost's Hall, corner of Main and Sanford streets, entrance on Sanford street.

BOOKS FOR SALE.

SECOND ADVENT LIBRARY (Old Series), in 8 vols.—We have a few sets of this interesting work still on hand. Price, \$5 per set.

SECOND ADVENT LIBRARY (New Series).—No. 1. "The Second Advent Introductory to the Word of God." 2. "The Rev. Dr. Raffles, on the subject of his 'Jubilee Hymn,' by a Protestant Nonconformist Layman." 30 pp. Price, 4 cts.; 1/2 per dozen; \$2 50 per hundred.

No. II. "THE DUTY OF PRAYER AND WATCHFULNESS in the Prospect of the Lord's Coming." By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's, Liverpool. 30 pp. Price, 4 cts. Price as above.

No. III. "THE LORD'S COMING A Great Practical Doctrine." By the Rev. M. M. Brock, M. A., Chaplain to the Bath 1st Infantry. 34 pp. Price as above.

No. IV. "GLORIFICATION." By the same. Price as above.

No. V. "WM. MILLER'S APOLOGY AND DEFENCE." 30 pp. Price as above.

"A STATEMENT OF FACTS on the Universal Spread and Expected Triumph of Roman Catholicism." Price, 10 cts.; discount by the quantity.

"PROTESTANTISM; its Hope of the World's Conversion Falsified." 72 pp. Price 10 cts.; discount by the quantity.

"THE BIBLE A SUFFICIENT CREED: two Discourses delivered at the Dedication of the Second Presbyterian Church, Fort Wayne, Iowa." By Charles Beecher. 30 pp. Price, 4 cts. single.

"MEAT IN DUE SEASON: a Sermon by Martin Luther. 32 pp. Price, 4 cts.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HYMNS, without music. Price, 25 cts. ADDITION TO THE SUPPLEMENT to the "Millennial Harp." 24 pp. Price, 4 cts.

"ADVENT SHIELD AND REVIEW" (Nos. I, II, III).—Price, 37 1/2 cts. single; \$1 50 for the three bound together.

QUESTIONS ON THE BOOK OF DANIEL, (for the use of Bible-classes and Sunday Schools). Price, 12 cts. 50.

"THE ADVENT HERALD," and the "MIDNIGHT CRY." We can supply most of the tracts of these papers to those who may desire them. They contain a vast amount of important matter, of great interest to every Christian.

TRACTS ON PROPHECY.

No. 1.—"Looking Forward." No. 6.—"If I Will that He Tarry Ill I Will."
2.—"Present Dispensation." No. 7.—"What shall be the Sign of His Coming?"
3.—"His Coming." No. 8.—"The New Heavens and New Earth."
4.—"What did Paul Teach the Thessalians about His Second Coming?" No. 9.—"Christ our King."
5.—"The Great Image." No. 10.—"Behold, He Cometh with Clouds."
Price, 15 cts. per set; \$1 for eight sets.

DIAGRAMS OF THE VISIONS OF DANIEL AND JOHN

No. 1.—On cloth (in three parts), mounted. \$5 00
No. 2.—On "one piece, without roller. 50 00
No. 3.—On paper (in three parts), mounted with rollers. 6 00
No. 4.—On paper (in three parts), without rollers, for permanent use in places of worship, and which can be fastened to the wall. 4 00
These diagrams cannot be sent by mail, but may be by express.

"A CATECHISM upon the Prophetic System of the Scriptures." By Adam Scott, author of "Outlines of Prophecy," and "First Root of Popery." Price, \$1.

"MY SAVIOUR: or Devotional Meditations in Prose and Verse, on the Names and Titles of the Lord Jesus Christ." By the Rev. John East, M. A., Rector of Crocombe, Somerset. Price, 1 row, 50 cts.

CRUISEN'S CONCORDANCE. Price, \$1 50 bound in sheep; \$1 25 in boards.

LITHOGRAPH OF WM. MILLER. An excellent lithograph likeness of Walter Miller, from a daguerotype. Price, 60 cts.

"ANALYSIS OF GEOGRAPHY," for the Use of Schools, Academies, &c. By Sylvester Bliss. Published by John F. Jewett & Co., 23 Cornhill, Boston. Price, 12 1/2 cts. 1 \$5 per dozen. Some have been so bound, that they can be sent by mail to any part of the Union, for 12 1/2 cts. postage.

BLISS'S OUTLINE MAPS. Published by John F. Jewett & Co., 23 Cornhill, Boston. Price, \$4 a set.

From David S. Rowe, Esq., Principal of the State Normal School, Westfield:—"Mr. Bliss, Dear Sir,—I have used your Geography and Outline Maps for the year past, and I have regarded them as far superior to any other works with which I am acquainted. The chief points of excellence, in my judgment, are the judicious selection and arrangement of topics, presenting both the analysis and synthesis of the science, and the necessity of constantly associating the facts of Geography with the geography of places. I am cheerful in saying that I regard your work as combining more excellences than any other school Geography." I am, dear Sir, yours truly, Frederick, March 24th, 1843. D. S. ROWE.

TWO HUNDRED STORIES FOR CHILDREN. Compiled by T. M. Preble. Price, 1/2 cts.

"PHILOSOPHY OF HEALTH." By L. B. Cole, M. D. Price, 25 cts.

"GOSPEL CHART," and "DISPENSATIONAL CHART." Price, 12 1/2 cts. each.

AGENTS FOR HERALD, &c.

ALBANY, N. Y.—Geo. Needham. NEW YORK CITY.—Wm. Tracy, BRIMFIELD, Mass.—L. Benson. 71 Forsyth street. PHILADELPHIA, Pa.—J. Litch, 37 CANOVILLE, Mass.—E. L. Ladd. Arcade. PORTLAND, Me.—Peter Johnson, CHAMPLAIN, N. Y.—R. L. Ladd. 84 India street. CINCINNATI, O.—John Kiloh. PROVIDENCE, R. I.—G. H. Child, DERRY LINE, Vt.—S. Foster, Jr. ROCHESTER, N. Y.—J. H. Child, EDIMBURGH, Me.—T. Smith. TORONTO, C. W.—D. Campbell, HARTFORD, Ct.—Aaron Clapp. WATERLOO, Sheffield, C. E.—R. LOWELL, Mass.—J. L. Knowles. MILWAUKEE, W. T.—L. Armstrong. NEW BEDFORD, Mass.—H. V. Davis.

Receipts for the Week ending April 26.

J. G. B. White, 372-25 cts.—Mrs. Jewell, 32; W. Busby, G. Page, 378; each 50 cts.—Mrs. M. Porter, 338; J. King, 738; Mrs. H. Valcott, 338; B. B. Boardman, 332; C. Taylor, 332; J. Coff, 33; J. F. Chamberlain, 738; J. Joy, Jr., 424; Z. Boddy, 388; C. Taylor, 378; C. Taylor, 378; W. Stevens, 378; M. Clark, 378; P. Math, 378; Perkins, 378; Mrs. E. J. Phillips, 30; W. D. Kelle, 355; M. Weld, 391; R. Bird, 378; each \$1.—L. Wilcox, 401; A. Lewis, 395; M. W. Barnes, 22; C. H. Child, 395; J. L. Thorp, 399; D. M. Clough, 378; J. Bixby, 378; J. Weston, 401; C. H. Child, 395; C. Pennoyer, 395; A. Goodwin (tracts sent), 401; each \$2.—B. Hall, \$2 50; sent to S. Stockwell to 364; 361—\$5.—A. G. Murray, 414—\$10. S. Chick, 31—\$5.